# The Churchman.

VOLUME XVIII. NO. 25. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 909.

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### DAILY SERVICE.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—*Acts*, ii. 46.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church.........................At 9 A. M., and 3 P. M
All Saints' Church........................." 6 "
St. Luke's Church.........................." 7 A. M.
Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 6 P. M.
St. Clement's Church......................." 8 A. M.
Calvary Church............................." 8 " and 6 P. M.
Church of The Annunciation................." 8 " and 6 "
Church of The Crucifixion.................." 8 "
Church of The Holy Communion..............." 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

### Calendar for August.

20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

SEPTEMBER.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

## Poetry.

For the Churchman.

### WHO CAN TELL IF IT PASS BY?

"The medical profession of the metropolis is devoting much time and attention to the character and progress of the Cholera which is steadily advancing toward these islands."
*London Cor. of the N. Y. Sun.*

What matter all this sorrow? I thought, and bowed my head.
What matter disappointments? we are marked for the dead!
For Death is on its progress, it is marching on its way!
Can we hope that it will pass us and not take one away?
It is slowly marching onward—while its breath is on the air—
It has coffins for its footprints, and waymarks everywhere.

Well mind I the last visit—it seems like yesterday—
But then we were together, and it took not one away—
Oh! *then* we were together, in the wood, and by the brook,
Together on the sunny hill, and in the shady nook;
Now are we all scattered, north, south, and east, and west;
The dearer still the farther, and the dearest lies at rest.

There are others who must brave it, and we know not of their fate,
Till we read it in some record of their death, their age, the date:
And yet others! Oh, how dear! could we die but in their stead,
It were something to have lived, to have loved and suffered.

Well mind I the last visit—a child in numbered years,
I lived to love, to hope, to believe, and dry another's tears;
Life seemed to me a highroad, a pathway strown with flowers,
That sometimes led through sunny glade, sometimes through shady bowers;
The wavy grass was soft and sweet, nor greener could be found,
And noble, dark, mysterious trees, hung drooping all around,
While high up in the branches one loved to peer and gaze,
Dreaming of worlds of living things hid in their leafy maze.
Delicious all around us, the turf, the air, the sky,
And beautiful the prospect that elsewhere met our eye,
We danced along that highroad; our footsteps danced with glee,
As little boats, 'neath sunny skies, dance on the deep blue sea.

A hand meseemed to beckon from out the pathway wide;
I turned into a by-path that ran just side by side;
A strange, mysterious figure by glimpses I could see—
A dream of life—that shadow, I thought reality.
O'er rock and stone, through thorns, and briars, and deep-entangled brake,
Wounded and weary, sick and sad, that pathway still I take;
They call—one and another, they offer fruits and flowers
Would I but leave the by-path and seek their pleasant bowers;
Yet wherefore should I leave it? ah! wherefore turn aside?
The goal was very beautiful, and here I must abide.

What matter all this sorrow, still I think, and bow my head,
Since death is on its progress, we're marked for the dead;
Upon the flowery highroad, or in the by-path drear,
The flap of its dark wing may smite upon the ear;
No messenger so grim but dying grace shall come—
Thou wilt send it, O our Father! ere Thou call the weary home!
Thou wilt send it, if we claim it—not for aught that we have done,
But only as the purchase of Jesus, Thy dear Son.

Some seek to their physicians—let us seek unto our God!
Who can tell but He may meet us, and stay His chastening rod!
Did ye ever fairly try it? only turn your Bibles o'er,
To that history of the Angel who was stayed by Ornan's floor:
When the two-edged sword is lifted, it may strike the proud and high;
But the humble and the lowly—who can tell if it pass by?

I. C. H.

## Selected Matter.

From the Christian Remembrancer.

NICOLO DE' LAPI, ORVERO I PALLESCHI ED I PIAGNOMI, DI MASSINEO D'AZEGLIO, PARIGI: Bandry, Libraria Europea. 1841.

We are surprised that more of the recent Italian novels have not been translated. Independent of their intrinsic merit as works of fiction, they are interesting as a development of the Italian mind, in its political as well as its literary character. They all, more or less, belong to the *movement;* the work which is at the head of our article peculiarly so; but all have the same political bearing: there runs through all the same bitter hatred of irresponsible authority, the same keen and indignant perception of the misery and injustice of exclusive privileges, the same scorn and loathing of the mingled profligacy and meanness of a heartless and unprincipled aristocracy. It is true that the picture is occasionally brightened by dazzling gleams of chivalrous and heroic virtue—and that real excellence 'in high places' is brought out now and then, with a strength of relief which redeems it from the charge of palpable unfairness. Still the abiding interest, the staple, so to speak, of the great and good qualities portrayed, rests with the *people;* not a base and ferocious mass, who, having nothing to lose, have nothing to respect; but the *people,* that thoughtful, earnest, and well-disciplined class, with whom, perhaps, in all communities, the largest proportion of right feeling and conscientious action is to be found.

But while these interesting works are clearly the productions of men who desire, and would effect, such a change in political institutions, as might bestow on all classes of the community the blessing of equal laws, and call to the counsels of government the wise and intellectual of a class kept hitherto in the back-ground, there is nothing in them of the godless spirit which has wofully distinguished the works of most *reformers,* both at home and abroad. Instead of openly attacking, or secretly undermining, revelation, they hold it up to our view boldly and unflinchingly. And, with the writers in question, religion is not the poetical abstraction of modern times, made to round a period or deepen the pathos of a scene of distress, but a positive system of belief, resting on Divine Revelation and authoritative teaching, and exhibited in conscientious action, the source of all true dignity and successful self-discipline. By minds thus constituted, the abuses of religion are never identified with religion itself. Alex VI. may wear the tiara, and Cæsar Borgia may be a Bishop; but the religion of Christ crucified goes calmly and majestically on, triumphs in its genuine servants over the powers of darkness, and sheds a mild and steady light upon the dungeon and the stake, the chamber of torture, and upon the bed of death. This characteristic of deep reverence, and *in the line of the Church,* with whose acknowledged dogmata (i. e. teaching) it is in the strictest accordance, is a singular feature in the present day. It would appear to identify the spirit of the works in question with that of the Sovereign Pontiff who now sits in the chair of St. Peter, and aims at uniting in his own person the character of a bold reformer with that of the uncompromising head of the Church.

And yet of these compositions, in spite of their apparent adaptation to recent events and existing feelings, two only have been put within the reach of the English reader: "The Betrothed," and "Marco Visconti." Of these two works, "The Betrothed," which has been long translated, needs no notice or eulogy from *us.* Few books have been more generally read or are better known. The deeply reverential spirit which breathes throughout, together with its touching pictures of human tenderness, will stamp it for ever in the memory of all who think or feel. It came upon us at first with surprise. From among the brilliant and sparkling literature of Italy, we did not expect to find a gem of darker hue, but of more sterling worth, which should show the depths of human thought and passion, and combine with the lighter graces of fancy the sterner qualities of truth. We were compelled to own that Scott was mastered in his proper domain by a writer who superadded, to his development of character and power of description, a more earnest purpose and a more beneficial effect. Perhaps in spite of Manzoni's well known liberalism, there is less of the spirit of the movement in the "Promessi Spasi" than in the other historical romances to which we refer. This may be accounted for at the earlier period at which it was written, when the spirit which is abroad in Italy was comparatively new, and the fire was smouldering rather than kindled into a blaze.

Though "The Betrothed" reminds us of Walter Scott, there is nothing in it which necessarily implies that Manzoni must have read the Waverly Novels. Not so "Marco Visconti." It is a very amusing production, in parts even powerful; but it cannot be exempted from the charge of plagiarism. Some of the most prominent characters and striking scenes derive their origin from "The Antiquary." The Count and Bice are clearly duplicates of Sir Arthur and Miss Wardour; the storm on the lake, by which the father and daughter of the Italian novel are in jeopardy, is a palpable imitation of the advancing tide, by which those of the English novel are suddenly surrounded. Even the escape is closely copied; while the death of Arigazzo, and the scenes which follow, bring us back to Steenie Mucklebackit and his bereaved father, with a resemblance all-but identical. Still the work is well worth translation, and we are glad that it has been placed within the reach of the merely English reader. We *do,* however, wonder that it should have been selected in preference to either of the romances of D'Azeglio, which within these few years have found their way into this country. It contains an interesting story, full of stirring events and hair-breadth escapes, but it has neither the deep pathos of "Eltore Fieramosia," nor the moral grandeur of Niecolo de Lapi. We speak, of course, only by comparison. In "Marco Visconti," as in all the Italian novels, there is a high and healthful tone of Christian principle. The true destiny of man is neue forgotten. Worldly success is never made the criterion of human conduct, or the reward of moral excellence. What is called "poetical justice" is nobly disregarded. "The wish," says Grossi, in the conclusion of his work, "to see every one rewarded in this world, according to what we consider his merits, is impatience, folly, and worse than presumption. It is as if we supposed ourselves to have more discernment than He who gave us reason: it is as if we forgot that the debts are contracted in this world, but that they are settled in another."

(From the Christian Remembrancer.)

UNDESIGNED COINCIDENCES IN THE WRITINGS BOTH OF THE OLD AND NEW TESTAMENT, *an Argument of their Veracity, &c. By the Rev. J. J. Blunt, B.D., Margaret Professor of Divinity.* London: J. W. Parker. 1847.

The 'Undesigned Coincidences' are divided into four parts, coinciding with the several volumes in which this work originally appeared. They consist of:—'The Veracity of the Books of Moses,' 'The Veracity of the Historical Scriptures of the Old Testament,' and 'the Veracity of the Gospels and Acts, argued from undesigned coincidences to be found in them, when compared in their several parts; and, in the last instance, when compared also with the writings of Josephus.'—(Preface, p. v.)

We regret that we can speak with only qualified commendation of the performances of Professor Blunt in this department of Scripture criticism; but it must be said that a very large proportion of the coincidences are so evidently undesigned, that one is inclined to doubt their reality, even after they have been pointed out; others are mere fancies, often proceeding on false premises; while, of the really sound ones, many have been noticed by former commentators, and others, which are obvious to the most superficial reader, are set forth with a parade that is wholly superfluous.

We will adduce two examples from divisions of the volume.

No student, it is apprehended, can fail to remark in the book of Genesis certain indications of a regularly constituted Church, with a ritual and ceremonial suitable to the primitive simplicity of the world's infancy, traditional traces whereof may be discovered in the various forms of idolatry that by degrees superseded the worship of the true God. These 'scattered and imperfect fragments (as it were) of the fabric of a patriarchial Church,' Professor Blunt has collected and arranged, and woven into an harmonious whole with characteristic ingenuity. But here, unhappily, in his zeal to accumulate proofs of a position which no intelligent person would be disposed to question, he has run counter to the received expositions of all catholic commentators in a passage of deep and mysterious import. Of the three angelic visitors that appeared to Abraham in the plain of Mamre, there was obviously One of surpassing dignity, to Whom the patriarch more immediately addresses himself, and Who renews in His own name the promise long since made to Abraham, and determines the exact time of its accomplishment. The names, the titles, and attributes given to this Angel, plainly mark Him as the Divine Word, afterwards incarnate for our redemption,—the Only-begotten Son, Who declared the invisible Father to the patriarchs and prophets of the earlier dispensations. Accordingly, when Abraham had brought his heavenly guests on their way toward the Cities of the Plain, and the Lord had declared to Abraham the thing which He was about to do, we read, 'The men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord.' The obvious conclusion from this narrative is, that the Divine Person with whom he was conversing, and with whom he interceded for the devoted city, still stood in bodily form before him, while the two angels passed on: and that this is a correct conclusion is proved by the arrival of the two angels at Sodom in the evening; and by the words (in verse 33,) 'The Lord went on His way, as soon as He had left communing with Abraham.' But this sublime and awful view of the intercession is completely lost sight of by Mr. Blunt, who adduces the expressions which relate to a personal, visible presence of Deity, in proof of a consecrated locality, 'where prayer was wont to be made.'—P. 9.

In a subsequent passage, where he seems to take a truer view of this particular point, he is very unhappy in the coincidence which he finds between Abraham's intercession for Sodom, and his kinsman's sojourn in that city; as though it were not obvious to a child, that his affection for Lot was the chief motive to that earnest plea in behalf of the city where he dwelt; and the remark that the whole (xviiith) chapter might be read 'without our gathering from it a single hint that he had any relative within ten days' journey of the place,' is simply unmeaning, when we remember the prominence that is given to the fact in an earlier part of the patriarch's history, (chap. xiii. xiv.) and in the chapter immediately following.

To return to the reconstructed Church of the patriarchs. We abstain from assailing other weak points in the argument, which are many; and would rather notice with commendation the very beautiful manner in which the author has exhibited the *types* of that primitive dispensation. They have no claim perhaps to the merit of originality, as the readers of Warburton will know, but they are well and forcibly put. Having adduced proofs (some very fanciful and far-fetched) of '*places* set apart for worship; *persons* to officiate; a decent *ceremonial;* an appointed *season* for holy things; and of the *duties* and *doctrines* which were taught in that ancient Church' (p. 23;) of 'sacrifices and sacraments,'—he thus proceeds (p. 25):—

> "Then, as she had her *sacrifices* and *sacraments,* so had she her *tpyes*—types which in number scarcely yield to those of the Levitical law, in precision and interest, perhaps, exceed them. For we meet with them in the names and fortunes of individuals whom the Almighty Disposer of events, without doing violence to the natural order of things, exhibits as pages of a *living* book, in which the Promise is to be read—as characters expressing His counsels and covenants writ by His own finger—as actors, whereby he upholds to a world, not yet prepared for less gross and sensible impressions, scenes to come. It would lead me far beyond the limits of my argument were I to touch upon the multitude of instances, which will crowd, however, I doubt not, upon the minds of my readers. I might tell of Adam, whom St. Paul himself calls "the figure" or type "of Him that was to come,"—(Rom. v. 14; 1 Cor. xv. 45). I might tell of the sacrifice of Isaac (though not altogether after him whose vision upon this subject, always bright, though often baseless, would alone have immortalized his name)—of that Isaac, whose birth was preceded by an annunciation to his mother (Gen. xviii.10,) and whose conception was miraculous (Gen. xviii. 14); who was named of the angel before he was conceived in the womb (Gen. xvii. 19,) and Joy, or Laughter, or Rejoicing was that name (Gen. xxi. 6); who was, in its primary sense, the seed in which all the nations of the earth were to be blessed (Gen. xxii. 18); whose projected death was a rehearsal, as it were, almost two thousand years beforehand, of the great offering of all. The very mountain, Moriah, not chosen by chance, not chosen for convenience, for it was three days' journey from Abraham's dwelling-place, but no doubt appointed of God as the future scene of a Saviour's passion too; (Gen. xxii. 2; 2 Chron. iii. 1.) A son, an only son, the victim; the very instrument of the oblation, the *wood,* not carried by the young men, not carried by the ass which they had brought with them, but laid on the shoulder of him that was to die, as the cross was borne up that same ascent by Him who, in the fulness of time, was destined to expire upon it. But I indeed see the *Promise* all Genesis through; so that our Lord might well begin with Moses, in expounding the things concerning himself, (Luke xxiv. 27.) And well might Philip say, 'We have found Him of whom Moses in the law did write,' (John i. 45.) I see the Promise all Genesis through and if I have constructed a rude and imperfect temple of patriarchal worship out of the fragments which offer themselves to our hands in that history, the Messiah to come is the spirit that must fill that temple with His all-pervading presence; none other than He must be the Shechinah of the tabernacle we have reared. For I confess myself wholly at a loss to explain the nature of that Book on any other principle, or to unlock its mysteries by any other key. Couple it with this consideration, and I see the scheme of Revelation, like the physical scheme, proceeding with beautiful *uniformity,* an unity of plan connecting, as it has been well said by Paley, the chicken roosting upon its perch with the spheres revolving through the firmament; and a unity of plan connecting in like manner the meanest accidents of a household with the most illustrious visions of a prophet. Abstracted from this consideration, I see in it details of actions, some trifling, some even offensive, pursued at a length, when compared with the whole, singularly disproportionate; while things which the angels would desire to look into are passed over and forgotten. But this principle once admitted, and all is consecrated—all assumes a new aspect; trifles that seem at first not bigger than a man's hand, occupy the heavens; and wherefore Sarah *laughed,* for instance, at the prospect of a son; and wherefore that *laugh* was rendered immortal in his name, and wherefore the sacred historian dwells on a matter so trivial, whilst the world and its vast concerns were lying at his feet, I can fully understand.' Pp. 25—27.

The following coincidence is sufficiently happy; but its force is much weakened by an over anxiety to press its application in confirmation of an extraordinary event in the life of Abraham; and we are reminded again and again of the possibility of imposture in the narrator. The meeting between Abraham's steward and Rebekah has been narrated.

> "To read is to believe this story. But the point in it to which I beg the attention of my readers is this, that Rebekah is said to be '*the daughter of Bethuel the son of Milcah, which she bare unto Nahor.*' It appears, therefore, that the *granddaughter* of Abraham's brother is to be the wife of Abraham's son; *i. e.* that a person of the *third* generation on Nahor's side, is found of suitable years for one of the *second* generation on Abraham's side. Now what could harmonize more remarkably with a fact elsewhere asserted, though here not even touched upon, that Sarah the wife of Abraham was for a long time barren, and *had no child till she was stricken in years!* Thus it was, that a generation on Abraham's side was lost, and the grandchildren of his brother in Haran were the coevals of his own children in Canaan."—Pp. 33, 34.

The proofs of the imbecility of Bethuel, (No. iv.) and the attempt to decide the subject of Isaac's evening meditation in the field, (No. v.) are far from convincing. We pass over other instances of undesigned coincidence in the books of Moses; a few ingenious, many fanciful, and several transparent, all decked out with phraseology borrowed, unconsciously we believe, from the infidel school,—of which we have already expressed our extreme abhorrence. We proceed to the book of Joshua, in which the following example (No. i.) strikes us as happy and well worked out. It relates to the miraculous passage of the Jordan. (Joshua iii. 14—17.)

> "Now in the midst of this miraculous narrative, an incident is mentioned, though very casually, which dates the season of the year when this passage of the Jordan was effected. The feet of the priests, it seems, were dipped in the brim of the water; and this is explained by the season being that of the periodical inundation of Jordan, that river overflowing her banks all the time of harvest. The *barley* harvest is here meant, or the former harvest, as it is elsewhere called, in contradistinction to the *wheat,* or latter harvest; for in the fourth chapter (ver. 19) we read, 'the people came up out of Jordan on the tenth day of the *first* month," that is, four days before the passover, which fell in with the barley harvest; the wheat harvest not being fully completed till Pentecost, or fifty days later in the year, when the wave-loaves of the first fruits of the wheat were offered up. The Israelites passed the Jordan then, it appears, at the time of *barley* harvest. But we are told in Exodus, that at the plague of hail, which was but a day or two before the passover, 'the *flax* and the *barley* were smitten, for the barley was in the ear, and the flax was bolled; but the wheat and the rye were not smitten, for they were not grown up.' (Exodus ix. 31, 32.) It should seem, therefore, that the flax and the barley were crops which ripened about the same time in Egypt; and as the climate of Canaan did not differ materially from that of Egypt, this, no doubt, was the case in Canaan too; there, also, these two crops would come in at the same time. The Israelites, therefore, who crossed the Jordan, as we have seen in one passage, at the harvest, and that harvest, as we have seen in another passage, the *barley* harvest, must, if so, have crossed it at the *flax* harvest.
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> Now, in a former chapter, we are informed, that three days before Joshua ventured upon the invasion, he sent two men spies, to view the land, even Jericho. (Joshua, i. 2; ii. 1—23; iii. 2.) It was a service of peril; they were received by Rahab, a woman of that city, and lodged in her house; but the entrance of these strangers at night-fall was observed . . . . . and search was made for the men. Rahab, however, fearing God, at much present risk, protected her guests from their pursuers. But how? 'She brought them up to the roof of her house, and hid them with the *stalks of flax.*" (Joshua ii. 6.) The stalks of flax, no doubt just cut down, which she had spread upon the roof of her house to steep and to season."—Pp. 108—110.

It has been already shown, how, in order to make out a case of coincidence, the connexion of historical facts is kept out of sight by Professor Blunt, in the case of Abraham's intercession for Sodom. We have now to remark that similar liberties are taken with the Geography of the Old Testament. The explorers of the tribe of Dan, sent forth to spy out the land, with a view to found a colony, 'came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Sidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in anything; and they were far from the Sidonians, and had no business with any man.' (Judges, xviii. 7.) 'From this it should appear,' says Mr. Blunt, 'that Laish, though far from Sidon, was in early times a town belonging to Sidon, and probably inhabited by Sidonians; for it was *after their manner* that the people lived;' (p. 112.) Now we accept this gloss; it is far from original. Indeed the fact appears very obvious, when taken in connexion with a subsequent remark of the sacred historian, in narrating the sack of Laish by the Danites; 'there was no deliverer, because it was far from Sidon;' (ver. 28.) But the 'very curious geographical coincidence' which the Professor has discovered in a passage of Deuteronomy, is mere fancy. Laish was situated at the foot of Mount Hermon, *which Hermon the Sidonians call Siron,* and the Amorites call it Shenir.' (Deut. iii. 9.) The Sidonian name of the mountain is accounted for by the Sidonian colony at its foot; and a parade is made of the inferences and deductions by which we arrive at this conclusion; as though there was anything strange in a remarkable mountain having two distinct names among two people, to either of whom it was a conspicuous object, as Hermon must ever have been equally to the Sidonians and the Amorites. We fully agree with Mr. Blunt, that 'the geography of Canaan, owing to its extreme perplexity,'—if it be not rather owing to our extreme ignorance,—'scarcely furnishes its due contingent to the argument which he is handling;' (p. 116.) The minute particularity, and the strict consistency of the numerous geographical details interspersed among the writings of the Old Testament, might prove, in competent hands, a valuabe argument for the authenticity of those writings against the mythical theory of Ewald and his school; and on this account any unsuccessful attempts to apply them to this purpose are the more to be regretted, as tending to bring discredit on that kind of argument. We have adduced but one of many such attempts and failures, in this Volume.

## Communications.

For the Churchman.

*Mr. Editor,*—I extract the following from a daily paper. The thrilling and melancholy testimony it bears to the intensity of maternal feeling gives it deep interest to all who would contemplate and study the human character. Its dreadful warning against juvenile depravity should be most seriously pressed upon the consideration of childhood and youth.

> On the 22d ult., as we learn from the Toronto Colonist, a Coroner's inquest was held on the body of Julia Felio, who came to her death under the following distressing circumstances:—
>
> It appeared by the evidence deposed to, that the son of the deceased, a lad about ten years of age, was detected, with several other youths, in the act of stealing fruit from Mr. Hamilton's garden, and lodged in jail. The deceased made great efforts to procure bail for her son without success, and was very much excited in consequence. Seeing her husband coming along the street she approached him with two children in her arms, and when within three or four yards of him, she dropped down dead in the street. The jury returned a verdict in accordance with these facts.

For the Churchman.

The Holy Scriptures are addressed to us, not merely as an aid to our own reason and reflection in working out such a religion as is suitable for us, and adapted to our natural views of truth and propriety; or as filling up the measure of antecedent instruction designed to be drawn by us from the works of nature; or as containing instructions of the value of which we are to judge, and which we are to adopt, if, and as far as, on reflection, they meet our ideas of fitness. They were written in pursuance of God's merciful plan of giving to men, directly from Himself, such a religion as He knew to be accordant with truth, and best for them. To this end He held immediate converse with our first parents in paradise: He often appeared to men in some visible form, and audibly addressed them, being graciously pleased, for a long series of years, to maintain, in His Church under the Mosaic dispensation, a *system* of such intercourse with His priests and people: He vouchsafed to prophets, apostles, and evangelists, such special inspiration of His Holy Ghost as enabled them to give infallible instructions in His will, and in truths designed by Him to be received by men: from the days of Moses till those of St. John the Evangelist, He was pleased, at many different times, to cause to be *written* for our learning the volume of Holy Scripture, which, since its completion, has been man's only proper rule and guide in things pertaining to God and to his own soul. Embodying, as it does, what God thought it right should be kept always before the Church, of the teachings which He had vouchsafed in the various other modes, the Bible is to be received even as if it were the voice of the Lord in the garden of Eden, or in the burning bush, or in the stupendous manifestations on Sinai, or in the Shekinah, or in the Urim and Thummim, or by the mouth of men thereto specially inspired by the Holy Ghost. It is to be received—not as appealing to our natural sense of right and wrong; but as telling us what *is* right—not as submitting certain propositions for us to reflect upon, and to adopt as far as our reason can understand them, or is satisfied with them; but as directing us to what is necessarily the most reasonable, because emanating from the perfect and unerring mind of God. As in the works of the Deity in the natural world, there are facts and truths, seen and known, but utterly incomprehensible, and therefore to be believed, though not understood; so is it in His revealed word: its authority is conclusive proof of all the facts and truths therein set forth. The question, therefore, of the reasonableness and duty of admitting them, and all the just conclusions thence resulting, and especially such of the latter as involve obedience to be rendered, is entirely unconnected with our ability fully to comprehend them. The facts and truths in the natural world, are equally so to the most ignorant and debased, and to the most learned and elevated mind. The latter may understand many things which the former must admit without such understanding. And will any claim that the gradation between the ignorant and feeble, and even the strongest and most intelligent human mind, touching their powers of comprehension and extent of knowledge, ceases *there?* Is there not AN INFINITE MIND—to say nothing of intermediate superhuman created intellects—between whose powers and knowledge, and the greatest in man, there is vastly more disparity than can possibly exist in our race? IN THAT MIND resides the very essence of truth: ITS knowledge extends to facts and operations, with all their connected principles, reasons, and results, where the human mind can reach only to their existence. THAT MIND has inhering in itself, or is the Author of, *all truth.* Such portions and departments of truth as IT sees it to be proper and useful that man should know, It imparts to him, with such qualifications as It chooses touching the intermediate means and conditions required of man. Physical truths are embodied in the works of God's creation, and in that department of His government and operations which is called nature. Spiritual and moral truths, or those which relate to Himself and man's duty, He has always been pleased to impart by special revelation; having, from time to time, caused such portions as He chose, to be written for our learning. The Volume of the Book thus written, interpreted by that fair and necessary rule of contemporaneous exposition, the understanding of its several parts with which, when recorded, it was received and acted on by the Church, is now the great store-house whence man is to derive his knowledge of religious and moral truth, whether relating to principles to be held, or duties to be discharged. As there revealed, such truth is a gracious gift of God, which we are morally bound to receive just as given. To reject or question any portion of it, because we could not ourselves have discovered it, or because we cannot understand it, or because we see not its use, is to take atheistic ground: for that surely is atheistic ground, which refuses to admit the existence and claims of a reason and judgment infinitely superior to our own; to which, of course, many things may be perfectly clear, that to us are past finding out.

The primary application of such principles and views is to avowed infidels, who boldly reject the idea of God's having ever given a written revelation. The artifices of the great enemy of truth and righteousness, however, often engender sympathies and tendencies towards infidelity in minds that would honestly revolt from the idea of being in subjection to it. We accordingly find professing Christians who read the Bible much as if it were but a history, singularly secured to us by Divine Providence, of events not elsewhere to be found, and which it is both highly interesting and very profitable for us to study; or but a collection of religious and moral teaching by wise and good men, which it behoves us to receive with deference, and to adopt as far as our reason will allow and approve. We find them too—and this to a very great extent—setting up preconceived notions, and favorite theories, as rules by which to judge of the Bible. Indulging the pride of the carnal mind, much more than they are probably aware, they have strong prejudices and feelings against yielding their understandings to the acknowledgment of mysteries, and to reverent submission where they cannot fully explain, or do not exactly see the fitness and use; and therefore—fearful of rejecting revelation altogether—their great effort is to adapt it to their own views of reasonableness and fitness. They thus encourage a spirit of sinful temporising with mysteries and requirements, in the acknowledgment and practice of which we are to show our humility and submission. An awful warning of the tendency of such anti-christian ways, is furnished in the Protestant infatuation whereby Martin Luther had rather sacrifice the inspired Epistle of St. James, than yield in aught his favorite theory of justification by faith, which he saw full well, harmonized not with at least that portion of the word of God. Be the Christian warned of the peril of going to the Bible with a mind disaffected from simple Christian submission, by a favorite theory, by opposition to supposed error, by fancied skill in interpretation, by a wish to magnify his own reason, and subject it to as little restraint and check as possible, or by a desire rather to prove himself right, than seek to be put or kept right. Let the Christian put off all such things, and receiving the Bible "(as it is in truth) as the word of God," let him approach it, whether to hear or read, as he would approach God Himself, with no reserve for the rights of his own judgment, the powers of his own reason, the extent of his own learning, or the indulgence of his own desires, which would not become him in the presence of the King, the Lord of Hosts.

Obvious on the very face of the Bible, and interwoven with all its parts, is God's will, that inseparable from the volume of His written word, and in order that it may be truly received and truly followed, is His appointed *ministry of the word* through human agents, and to this end, the establishment and maintenance of His Church, and the investing of its priesthood with authority and commission from Him to minister in things pertaining to the knowledge of His word, the right understanding thereof, the advancement of His glory in the ways therein set forth and required, and man's spiritual and eternal welfare. As obvious, too, and as thoroughly pervading the Bible, is the truth that the knowledge of spiritual things is not a little dependent on the heart being right—on the influence over it of the purity, humility, disinterestedness, and meek and holy submissiveness, and cheerful and unreserved obedience, of true piety. "IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD."

These things if the Christian earnestly consider, and make them principles of submission and devotion in heart and life, he will, by God's grace, experience those highest and most elevated enjoyments, satisfactions, and consolations, which flow from having *the mind of Christ*—a mind entirely submissive to the truth of God, and entirely devoted to the doing of His will as He has declared it. And if such a spirit and such devotion were generally cultivated, to the sacrifice of selfish considerations, of worldly ends, and of partial purposes, the profession of the Gospel, and membership of the Church, would be freed from the wretched alliance in which they now often stand with secular, temporising, and unholy policies, with distractions and divisions, and with traiterous allegiance to the world, the flesh, and the devil: they would be, for this world, effectual security of the true and living faith of the Gospel, and of unity of spirit, the bond of peace, and righteousness of life; and for the world to come, of a part in that blessed consummation, Christ's purchase for His people, which He thus promised through the beloved divine on Patmos: "Be thou faithful unto death, and I will give thee a crown of life."*

B. T. O.

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* Revelation ii. 10.

For the Churchman.

### THE CHURCH VS. ODD FELLOWSHIP.

I have read with much interest, and attention, the different articles that have appeared in the Churchman from time to time, upon the subject of Odd Fellowship; and I have waited from week to week, hoping that some of your able correspondents, would urge upon Churchmen, the necessity and importance of taking in their own hands, the performance of those good and charitable offices, which Odd Fellows claim as the main object and aim of their institution.

Nearly all agree in condemning this institution, as a mere human society, intended by its founders to supersede the Church, in one very important part of her mission. Now, if Churchmen, considering this a fixed fact, about which there can be no manner of doubt among *true* Churchmen, would *go to work,* and spend some portion of the energy, which is now wasted in decrying Odd Fellowship, and in expatiating about "our beautiful liturgy" our "apostolic ministry," &c., &c., in "visiting the fatherless, and widows in their affliction," in comforting the sick and the distressed, in encouraging the weak, and, in short, in carrying out in some degree by our practice, those things which we profess; such a course, would have a far greater effect against Odd Fellowship, and all human organizations, than all that can be written in an age.

Those who are at all acquainted with the subject cannot deny that Churchmen are sadly deficient in good works, forgetting that we must all be judged by our good works. The fault I believe to be in a great degree with our clergy, who have inculcated in their preaching—in their word and example, "faith without works." So, that the great majority of Churchmen hold antinomian doctrines to such an extent, that if they have not a positive dread of good works, they at least consider them as unnecessary, and therefore useless. Churchmen are expected to pray three times a week, "that it would please" God "to comfort and help the weak-hearted; to raise up those who fall;" "to succour, help, and comfort, all who are in danger, necessity, and tribulation;" "to preserve all sick persons;" "to show mercy upon all prisoners and captives;" "to defend and provide for the fatherless children and widows; and all who are desolate and oppressed;" and I fear that too many of us consider our duty done, when we have prayed thus. Is not this like saying to the brothers coming to us in cold and hunger; "Depart in peace, be ye warmed and filled" without giving them those things which they need.

There is a very great backwardness among Churchmen, in performing the commonest and easiest offices of courtesy and kindness, to those who, at the same altar, "eat the same spiritual meat, and drink the same spiritual drink;" and this is particularly the case, between the rich and the poor in the Church.

An instance, has lately come under my notice, showing the culpable neglect of Churchmen in such a glaring manner, that I cannot refrain from mentioning it. An old communicant of the Chnrch died; timely notice of the funeral was given, but when the time came, there were but *two* Churchmen besides the officiating clergyman, and the family of the deceased, present in the Church: and this too on a fine day, in a populous town, where there are several hundred communicants. *Fortunately in this case,* the communicant was an Odd Fellow; had it been otherwise, there would not have been sufficient to have laid him in his grave. All these things are against us. Will not Churchmen "strengthen those things that remain" lest it be said to us at last, when it is too late to remedy the matter, "I have not found thy works perfect before God."

WHITE.

For the Churchman.

*Mr. Editor.*—I trust neither you nor your readers will deem it a liberty in a brother Catholic, coming from the Mother Church, when he offers a few remarks, which have been suggested to him by attendance on divine service in those places of worship which are appropriated to the pure and apostolic branch of the Church Catholic which exists in this country. The remarks which I have to make relate to the mode of conducting the praise, in chanting and psalmody. Your branch of the Church has most wisely placed this under the special management of the clergy, and has given to them a most admirable direction to repress all light and unseemly music from divine service.

In these directions I think Her desire is clearly manifested, that the singing should be of such a nature that the whole body of worshippers may join in it, and not that it should become a mere display of vocalization on the part of a few individuals, who, however pious and devotional their feelings may be, have no charge given to them by the Church to offer praise FOR the people. Such, then, being the intention of the Church, with respect to that portion of the service being *congregational*, I would inquire, how far, in practice, this is carried out? My opportunities have, it is true, been hitherto confined entirely to this one city; but as a stranger I have of course visited all the Churches here, and in the majority of instances have felt much pained by the mode of conducting this portion of the service; the congregation being entirely precluded from the *possibility* of taking a part in the singing, or being, during that part of the service, anything more than an *audience*, where they should be *worshippers*.

It should be remembered, that even the simplest music, may, by the mode of singing, be rendered such, that no one unacquainted with music (as the majority of any congregation must necessarily be) could by possibility take a part in it.

Really good music would not have this effect; for in true harmony, the voices of the congregation would be perfectly able to join, singing in unison. I have visited all the best choirs in England, and invariably found that, in proportion as the singing was good, it was easy for one, untaught in music, to join in the music. Such being the case, I think an inquiry into the cause which renders the singing in this place, so uncongregational, may be productive of good effect—and after this inquiry we shall be able to see the best mode of rectifying the evil.

1st. I have observed that the singing is conducted by a small number of ladies and gentlemen, *placed up in a gallery apart from the congregation*, whose devotions they are to *lead*. These have no office in the Church, they are neither the *minister* nor the *people*, whose names *alone* are mentioned as conducting the services of the Church; they are simply certain individuals from the congregation or people who have been selected, from their superior knowledge of music (it is to be supposed), to assist the great body of the people in raising the song of praise; their position, consequently, should be *among* the people, not removed away from them.

2dly. These individuals composing the choir (so called,) sing in parts, now, though, if the laws of harmony are well understood and carefully attended to, no finer effect can be produced than by part singing; yet, if such laws of harmony are not understood or acted on, nothing but discord must ensue. Such precisely is the case at most of the Churches I have visited, where at one time you will hear nothing but the Alto's, and then, as if in rivalry, the tenors and basses uplift their voices so as to drown all others and produce discord, not only with the few *attempting* to join in the congregation, but even among their own body, (if I may use such an expression toward what has no *real* existence in the Church). In this I must particularly refer to Trinity Church, to which, as standing in the place of the Cathedral of the Diocese, my steps were first directed; and where I was beyond measure shocked by the combined pretensions and indecency of the music, evidencing an entire want of Catholic feeling in its arrangement. I have visited many Churches both in England and abroad, and never did I witness a service less in accordance with any feelings either of devotion or reverence. I could not help a feeling of absolute disgust coming over me, at witnessing an endeavor on the part of one of the female voices to make a display, which would have rather suited the Opera, or the Theatre, than the House of God, and whose singing, even had it been good, was so undevotional in its character, that I did not in the least wonder to see the congregation, considering themselves in the light of an audience, turn their backs on God's Altar and His Minister, to listen to their *moneysworth*. All one wondered at, was that there were no *Bravos*. Hired singers may be useful, nay, in some cases, *necessary*: but they are invariably an evil; and this is ten thousand times increased, if they are regarded as *performing* the part which should be the *act* of the congregation.

The Choirs of the different Churches in Boston may derive a profitable lesson from the singing at the Church of the Advent, where, though far from being free from the fault I have adverted to (of all the parts not working together), the service is in every respect conducted in a manner so as to be the nearest approximation to what a Church service should be, of any that I have heard, since leaving England; the music is grave and devotional in its character; and, if only the counter-tenor would subdue his voice a little more, and give more attention to the harmony, would be at all times pleasing to all who would see the Church returning to her better and purer days.

Having mentioned these two as instances of my meaning, I will proceed with the subject more generally. I am far from decrying the singing in parts when a suitable knowledge exists; but I would entreat that the choir would first learn to sing well in *unison*, before they attempt harmony; and when they do sing in parts, let them remember, that if their voices are in real harmony, but one sound should be produced, and that it should be impossible to fix on one voice from those singing as taking a prominence. The great painter, Sir Augustus Callcott once having painted a picture of a lake, admitted his friends to view it previous to public exhibition; each person, on seeing it, was greatly charmed with the exquisite painting of a tree in the fore-ground. On its public exhibition, they were surprised to find that this had been painted over, and the *tree* was no longer the object, but the *lake*. On inquiry from the artist, respecting his reason for destroying so beautiful a work of art, he said, "The representation of the lake was the object I had in view, not the delineation of a tree, however lovely." Just so with reference to music: the voice which is heard above the rest may be lovely, but it destroys the harmony, and should be "toned down." And in a higher point of view, this is yet more true: if the music should become either to the performer or listener the main point, it *cannot* be sacred music, it becomes the tree in the picture which obscures the calm lake of devotion.

Suppose, then, that the singing of the few voices composing the choir be perfect—can it compare in effect, even in a musical point of view, with the sound produced by the untaught voices of the whole of a large congregation singing the old 100th, with all their hearts? I have heard, in various parts of the world, services conducted by the finest singers, and never have I felt more the music than in the parish Church of Leeds, hearing the simple and full notes of the old 100 sung by all, and with all their hearts. And I may add, that the best chanting that I have heard, in real devotional and musical effect, was at the College of Saint Mark at Chelsea, where plain Gregorian tones are used without any harmonization, and without the organ: at Margaret Chapel, also, the same music is used with an effect which no *art* could give. The singing in these places may be wanting in education, but it has what is essential, a devotional life, the absence of which nothing can compensate for.

Let me urge upon all members of Church choirs, to remember that they are only members of the congregation, and, as such, should only assist by their learning the ignorance of others, and, far from making any vocal display, should endeavor, as far as in them lies, not only themselves to sing the praises of God with understanding, but, to support and assist the unlearned in taking their part in this portion of the service; and then, far from losing in musical effect, they will find the psalms or hymns producing an effect which surpasses their wildest dreams of sacred song.

I must also advert to an error frequently made by choral singers, in the use of what must be termed "vain repetitions:" a tune is chosen which does not suit the exact metre of the verse to be sung, and consequently the sense has to bow to the music. I have heard a psalm, sone of the verses of which terminated with the line "And my great salvation see," thus rendered in the singing, "And my great sal—and my great sal—and my great sal—vation see," which produced, to a reverent mind, a most painfully ludicrous effect.

The organist should also bear in mind that the instrument confided to his care, has no voice for worship, and that it is by no means required in divine service to sound its *maker* or *performer's* praise; it is to be used simply either as a support to the voices of the worshippers, and a guide to them in their song of praise, or else to mark, by its notes of joyful gladness, the pomps of the Church triumphant. I would wish particularly to condemn the symphonies which many organists give between the verses of the metrical psalms and hymns, which seem merely intended to display the organist's power of fingering, or the powers of the instrument: if, for the singer's sake, a rest is necessary, a good effect, and in a more proper spirit, is produced by playing the last line over without the voice.

To conclude, I would say to all, Avoid not only the unspiritual songs of the world, in the devotions of the Church, but also the unspiritual and worldly *mode of singing*; and endeavor, as far as you can, to cast from you your individuality, and view yourself solely in your capacity as one of the soldiers in the vast army of Christ; and, finally, endeavor that your song may ascend on high as did the hymns of the early Church, whose sound was, "as if it thundered," because sung *by all* and *with all their hearts*.

Hoping that none will be offended at these remarks, I remain,

Your faithful brother,

LAICUS ANGLO-CATHOLICUS.

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For the Churchman.

*Brother "G., of 67"*: I send you the forms of Prayer adopted by one of the largest Grand Lodges in the United States, for the use of some 140 Lodges. They will, if published, or communicated by you for the Churchman, meet the declarations of "An humble Layman," in the Churchman, that, "in the forms of Prayer prepared by the Order there is" "none whatever" of "reference made to our Blessed Redeemer." It will also be but fair to the Order, after what has been said, to publish them. Besides, it is a general fact, that if forms are not printed prayers are offered in the name of Jesus Christ, wherever I have been in our Lodges.

What he says of the constitution of Odd Fellowship is equally applicable to the constitution of the United States. Yet the United States Senate, and House of Representatives, and the Army, and Navy, have prayers offered in "the name of Jesus," by chaplains appointed by the Government. So do we Odd Fellows. The argument which he uses would, I think, condemn us as infidels for owning allegiance to the National Government, and especially for accepting office under it, because the constitution does not (alas! that it is so!) acknowledge our Lord and Saviour.

He says "no Churchman, &c., can listen to a prayer which recognizes not the Son of God, without dishonor to his Saviour," &c. Then surely our Church requires us to bring "dishonor to our Saviour, and danger to our souls," by requiring us, in every service, to use the Lord's Prayer—(as I have intimated in my last communication).

As you are unknown to me, pray excuse the liberty of a brother.

E. M. P. WELLS.

### PRAYERS

TO BE USED IN THE LODGES OF THE I. O. OF O. F. OF THE STATE OF MASSCHUSETTS.

*On opening or closing a Lodge.*

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory forever and ever.

(*Response by the brethren.*) Amen.

Almighty God, the Father of us brothers, look upon us, we beseech thee, with forgiveness and love. Forgive us, we pray thee, that we have not been more obedient children, and more affectionate and faithful brothers; and may thy love influence us to greater obedience and faithfulness hereafter; and may it bestow upon us those many blessings which we so constantly need, but are unworthy to ask, except in the name of thy Son, our Saviour, Jesus Christ.

(*Response by the brethren.*) Amen.

[To either of the above prayers the first of the two following is to be added at opening, and the other at closing.]

[*To be added at opening.*]

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continued help, that in all our works begun, continued, and ended in thee, we may so glorify thy holy name by loving and serving each other as brothers, that finally by thy mercy we may obtain everlasting life, through Jesus Christ our Lord.

(*Response by the brethren.*) Amen.

[*To be added at closing.*]

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts, we beseech thee, by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, by loving our brothers, forgiving our enemies, and doing unto all men whatsoever we would that they should do unto us, according to the commandment of our Lord and Master Jesus Christ.

(*Response by the brethren.*) Amen.

[The four following prayers may be added, as circumstances may require, at opening or closing.]

*For a brother and his family in affliction.*

Our Father, who has taught us in thy holy word, that thou dost not willingly afflict, or grieve the children of men, look with pity, we beseech thee, upon the sorrows of our brother in affliction, (*and his family*,) look upon (**him or them.*) O, Lord, in mercy. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness, lift up thy countenance upon *him*, and give *him* peace, through Jesus Christ, our Lord.

(*Response by the brethren.*) Amen.

*To be used for a sick brother.*

O Lord, look down from Heaven, behold, visit and relieve our sick brother. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee; defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord.

(*Response by the brethren.*) Amen.

*To be used at the death of a brother.*

O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness all the days of our lives; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the confidence of a certain faith, in the comfort of a reasonable hope, and in perfect charity with all men. All which we ask, through Jesus Christ our Lord.

(*Response by the brethren.*) Amen.

*To be used on any occasion.*

Almighty and everlasting God, give unto us, we beseech thee, the increase of faith, hope and charity, and of friendship, love and truth, and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.

(*Response by the brethren.*) Amen.

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* When the circumstances require the plural number, it is to be substituted for the singular, by the officiating chaplain.

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# THE CHURCHMAN.

**New-York, Saturday, August 19, 1848.**

In addition to our regular English files, we have received, through the kindness of a friend, the Evening Mail, containing full parliamentary reports, from the 21st to the 25th ult.

These reports, when read entire, give a very different impression of the nature and causes of the insurrection in Ireland, from that which appears to be commonly entertained on this side of the Atlantic. The common opinion here seems to be, that Ireland is engaged in a struggle for liberty and contending for the same principles as those which formed the basis of the American Revolution. The Americans, during the war of independence, had a minority, and among them many eloquent advocates, in their favor, in the British Parliament, although they were not represented in the Parliament. Ireland is represented in the British Parliament, and as the cause of popular institutions has at least not retrograded since the year '76, we should expect, if there were any similarity in the two cases, to find some sympathy with the insurgents of Ireland manifested in the debates of the British Parliament. But what are the facts? "On a notice given only a few hours before, the House (of Commons) met at an unusual time, heard a Minister read an indictment against a numerous party, thereupon suspended the usual forms of deliberation, and at one sitting passed through all its stages a bill suspending from their constitutional privileges, eight millions of men. This was done with the certainty that the act would not be suffered to lie still, and that it was in effect a bill of pains and penalties against certain men named in the debate. In this very strong and summary proceeding a numerous House assisted. There was an overpowering unanimity, which was only set off the more by one or two significant exceptions. Four leaders of party, the Minister, Sir Robert Peel, Mr. D'Israeli, and Mr. Hume, answered for important sections of the House, and whether in the genial eloquence of the Conservative chief, or the cold caution of the Reformer, expressed their consent to the measure. The House acted at once, and as one."

When the question was taken on this measure, the suspension of Habeas Corpus, it was decided in favor of the Ministry by a vote of 271 to *eight*. Surely there could have been no such unanimity in favor of such a measure, had the movement in Ireland been in behalf of constitutional liberty, or involved principles similar to those which led to the independence of the United States.

We shall now make a few extracts from the debate, for the purpose of showing that very different causes of the insurrection are assigned both by the opponents and advocates of popular reform.

Before quoting the passages which we have more particularly in view, we may advert to the sympathy manifested in behalf of the Irish people during their sufferings consequent on the blight of the potato crop. "Be it observed," says Lord John Russel, "that as far as I know, they (the advocates for the separation of Ireland) never did anything to assuage that calamity. While 8,000,000l. were lavishly poured into Ireland by the vote of this house, while 400,000l. were contributed by the voluntary assistance of those in this country, and Scotland, who could not bear to see their fellow subjects perishing, all that was contributed by these parties were seditious harangues, inflammatory appeals to the passions of the people, and endeavors to misrepresent the motives and amount of the contributions of this country."

Having read an extract from the Irish Felon, Lord John Russell proceeded:

Now, Sir, I do think that in these extracts is contained, in a few words, a true description of the object of this conspiracy and of the means by which that object is to be effected. It is described at once, first, that the Imperial Government—not the English Government, but the Government which represents England, Scotland, and Ireland—is to be utterly abolished. It proposes to take away from the Queen all authority over Ireland. It proposes, at the same time, to abolish at once all rights of property—save indeed, that there is made a sort of menacing salvo with respect to those who shall break their oaths of allegiance and join in a rebellion. But with respect to the great body of those who hold property in Ireland, however acquired, and however held, the threat is, that they are to be deprived of it, and those rights of property are to be utterly abolished.—(Hear, hear.) It is proposed that the means for effecting this object should be by the people arming themselves, and being thus ready to encounter any force which the authorities may have at their disposal. Another article written more recently, appeared in the *Nation* of July 3d, of which I will state the general purport. The article is headed "The Value of an Irish Harvest;" and it states that there is now growing on the Irish soil about 80,000,000*l*. worth of produce, and that it will be for the Irish League, consisting of a Council of Three Hundred, or such other government as may be appointed, to consider in what manner that produce shall be apportioned—what portion of it may be given as an indemnity to those who now hold rights of property in that country; what portion of it shall be given to encourage industry and manufactures in Ireland; and what portion of it may be necessary for the purposes of government; but evidently intending that none of the existing rights of property shall be acknowledged, but that the whole of the produce of the Irish soil, shall, by one sweeping act of confiscation, be held by and be at the disposal of these masters of what the French have called the "Red Republic"—men who have no regard whatever to any of the existing rules of our social state, or to any of those purposes for which society has been founded and kept together,—but men who give to the mind and the appetite of those who are without property or character themselves, a vision that the whole of that produce which has been the fruit of regular industry, which has been the fruit of the institutions of society, which has been the fruit of property guarded and of rights enforced by those institutions, shall by one desolating measure be distributed according to the will and arbitrament of the rulers of that republic. (Loud cheers.) I think I need not quote further to prove this fact. But there is one document more to which I will refer in regard to the objects of these Confederates, because those objects are set forth in it evidently for the purpose of quieting an alarm. I allude to the resolutions passed at a meeting held in Dublin on the night of Saturday, July 15, 1848. It has been stated in Ireland, and by none more earnestly than by the Roman Catholic clergy, that if such a confederation as has been formed should succeed in its purposes, there would be an end to all respect for religion, and for all regard for what men have hitherto held sacred, and that the rule of brute force would be established. In order to prevent the alarm which the doctrines held by these Confederates have naturally excited, there was a meeting of the officers of what they called the Dublin Clubs held on Saturday night, July 15, at which Mr. John B. Dillon, described as the president of the Curran Club, took the chair. At that meeting the following resolutions were moved by Mr. William S. O'Brien, M.P. seconded by Mr. Richard O'Gorman, president of the Oliver Bond Club, and adopted unanimously:—

"That the systematic efforts made by writers in the pay of the British Government to cause it to be believed that the repeal clubs of Ireland are organized for the purposes of pillage and massacre, and for the overthrow of religion and social order, render it expedient that we should define the real object of the club organization; be it therefore resolved and declared—

"That the purposes and end of our organization are the overthrow of the power of the British legislation in this island:

"That while we are firmly resolved to abstain in our political capacity, from any interference in matters of a religious or sectarian character, we are not the less desirous that religion should be upheld and the legitimate influence of its ministers maintained in its integrity:

"That so far from desiring to overthrow social order and to subject our country to universal anarchy our first anxiety has been, and is, to secure the legislative independence of our country with the least possible injury to any class of its inhabitants; and, in the accomplishment of these our designs we hope to put an end forever to the sufferings and the disorders which have never ceased to afflict our people under the sway of Britain."

The house will see in this disclaimer that they meant to associate for the purpose of pillage and massacre; that they do not disguise that their object is not to obtain a repeal of the union, but to overthrow altogether the sway of the Government which they are bound to obey (hear, hear); and that nothing less than the dismemberment of the empire would satisfy their wishes and aspirations. (Hear, hear.) So much then, I think, from their own confession, may be taken as to what is their object. You may believe with me or not, that in the accomplishment of that object they would necessarily overthrow the sway of religion, and the existence of property as it is now held in Ireland; but this you must believe, that it is a traitorous conspiracy intended to overthrow the Government of the United Kingdom, and to put some new national authority, republican or otherwise, in its place which is hereafter to rule Ireland as a separate country. (Hear, hear.) That I say is the least—rating their objects as you will—that is the smallest end to which you can believe them to aspire. (Loud cheers.)

The next extract we give is from the speech of Sir Robert Peel:

Sir, I believe the question at issue in Ireland is not whether the Union shall be repealed. (Cheers.) I believe that if you do nothing you will have during the recess a desolating warfare. (Cheers.) My conviction is, that the authority of the Crown will be ultimately successful, after great devastation of property, after great loss of life, after the loss of life by many innocent persons—the loss of life by many who may have joined in rebellion from doubt as to your ultimate intentions (hear, hear); but this I believe, that if the Crown should fail in re-establishing its authority, you will then have substituted for the Government under which you live by far the most cruel, debasing, and sanguinary, desolation that can prevail in a civilized country. (Loud cheers.) There is no concealment of what are to be the instruments by which this new power is to be established. Have I not seen a reference made to the value of the crops that are now standing in Ireland? Have I not seen a distinct encouragement given to the masses, to the physical strength of the country, to combine with the men superior in intelligence, not that they may furtively undermine the Royal authority, not that they may take means for ultimately repealing the Union, but that they may at once resort to pillage for the purpose of dividing among themselves the spoils of their success? (Loud cheers.) That is the mode in which the power of these men who are conducting this combination is to be exerted. I won't enter into any other questions connected with general government. I believe the danger is imminent. (Cheers.) I believe that if there has been too much delay, that constitutes a reason for immediate action. (Cheers.) I for one am perfectly prepared to insist on no ordinary forms. (Loud cheers.) I believe that the government is justified in asking for this measure. I believe the measure itself—the power to apprehend on suspicion and keep the conspirators in confinement, is necessary. The conspiracy is not an agrarian one; it is not a conspiracy of assassins, it is the conspiracy of traitors. That is a case in which I think the apprehension of the leaders is justified.

Mr. D'Israeli, after stating, in common with others, that nothing but the sternest necessity could justify a resort to the measure proposed by the ministry, continued:

If I thought this impending insurrection was occasioned by those social and political evils with which we are all of us too familiar, I should view the proposition of Her Majesty's Ministers with great jealousy and distrust. But I am bound to express frankly my opinion—and that is the reason which will induce me to vote for the measure of Her Majesty's Government, and to give them my unvarying support in this respect—that the impending insurrection does not in any way partake of that character. It is not an agrarian movement; it is not a religious movement; it is not, in my opinion, a movement arising from any sentiment of perverted nationality. It is neither more nor less than an external—a continental movement. It is neither more nor less than a Jacobin movement ("hear," and cheers;) and, looking upon Jacobinism to be neither more nor less than a system of universal plunder and of unmitigated violence, (Cheers) I think it is our duty to grapple with the evil in which we recognise such features with a power greater than their violence, and with a determination to maintain every social principle and every social right with a courage equal to that audacity which has been too much encouraged by events that have fortunately not occurred in England, and not yet in Ireland. (Hear, hear.) It is for this reason that I think we ought not to hesitate to intrust to the Government the great and extraordinary powers for which they ask. I protest against the social and political evils from which Ireland may suffer being in any way mixed up with the question which is before us. (Hear, hear.) I protest against its being assumed in argument that those who have originated this movement have any desire to remedy those social and political grievances by any mode which the common sense and feeling of this country could recognise and approve. ("Hear," and cheers.) Nor, Sir, do I believe that this impending insurrection is or was in its origin the insurrection of the people of Ireland; and one reason why I have taken the opportunity of making these few observations is, because I wish to protest against its going forth throughout Europe that the question before us is a question between the Government of England and the people of Ireland. (Cheers.) I do not believe that, even numerically, the traitors have the advantage. I cannot, for a moment, suppose—I have every reason to disbelieve—that the Roman Catholic priesthood can look with any favor upon a Jacobin movement. I believe that the great body of the peasantry of the south of Ireland at first looked with no avor upon this movement; and, although the neglect in permitting it to arrive at the pitch it has achieved may—as must always happen in a country like Ireland, with an impressionable and suffering people—induce the multitude finally to rally round those whose big talking and bold promises are calculated to create an effect upon the masses, yet I am still of opinion that the great body of the peasantry are not heart and soul in this movement, which is so menacing. It is the movement of a party, organized, desperate, stimulated by foreign example and inspired by foreign successes,—a party which, on previous occasions in the history of that country, has adopted the same course and aimed at the same reutal. I have, myself, no doubt that their plots and machinitions will, under any circumstances, meet with the most complete and overwhelming discomfiture; but I, for one, am anxious that that discomfiture should not be obtained at the terrible expense which has attended their previous defeats,—not merely an expenditure of the treasure of this country,—not an expenditure only of the lives of Englishmen, but at the expense of the destruction of that rising good feeling between the countries which it has now taken half a century to cherish and foster, and the excitement of those passions which a discomfiture attained by such means would revive with all their former asperity, misconception, prejudice, and bitterness. I conceive that the Minister who, by coming forward at this moment with sufficient measures, confident in the good sense of his countrymen, and supported by a unanimous Parliament, can quell this impending insurrection, without bloodshed, and without scenes of spoliation, of ravage, and of disorder, will deserve well of his country, and is entitled to the hearty and full countenance of the House of Commons. ("Hear, hear," and cheers.)

Mr. F. O'Connor was almost the only man who opposed the bill. In replying to him, Mr. Drummond said:

I charge the Hon. member for Nottingham with having, more perhaps than once, tended to foment Jacobinical feelings. When I spoke on a former occasion of the doctrine promulgated by M. Proudhon, *toute propriete est un vol*, I was iguorant the same doctrine had been broached by the Hon. member for Nottingham in his newspaper. Here it is:

"The land is yours, and one day or other you'll have your share of it; and the sooner you arrive at a knowledge of its value, the sooner will you be prepared to assert the greot principle, that the land is the people's inheritance, and that kings, princes, peers, nobles, priests, and commoners, who have stolen it from them, held it upon the title of popular ignorance rather than upon any right human or divine. The nutural right is yours; the human usurpation is theirs. (Loud cries of "Hear.") But that is not all—the Hon. member for Nottingham is not merely discontented with the tenure of property, he declares that the whole state of society must be subverted.—(Hear.) This, then, is not, as the noble Lord has argued a question as to the separation of Ireland—it is not a mere question of repeal; it is a question affecting the foundation of society itself. But the Hon. member from Nottingham shall speak for himself:—

"We frankly avow that we have no respect for society as at present constituted. Civilization means ill requited labour, starvation, gaols, bastiles for the masses. To the millions civilization is a huge lie, an organized hypocrisy. Perish such civilization!"

(Loud cries of "Hear.") Amongst the things which have stimulated and maddened the clever but too excitable people of Ireland, we may enumerate that 'curse an unruly tongue" which setteth on fire the course of nature, and is set on fire of hell." (Cheers.)

Mr. Drummond was followed by Mr. HUME, who said:

I beg to protest against the abominable doctrines which the hon. member for Surrey has quoted on the subject of property, and to express my abhorrence of the man or the paper which could pander to the passions of any portion of the people by promulgating such doctrines. (Cheers.) I hope that there are few papers which would act such a part, and I do not hesitate to designate as "profligate" any party who would endanger the peace of society by holding out to the ignorant expectations which he must know can never be realized. (Cheers.) The man who takes that course is dangerous to society—he is dishonest and ought to be shunned. (Loud cheers.) In my opinion there is nothing more pregnant with danger at the present time than the pernicious principles relative to property which have been widely disseminated in a neighboring country, and which some individuals have for years back fostered in this. (Hear.) To interfere with the labor of others, and to attempt to establish community of property, is a direct violation of the fundamental laws of society. It appears to me that the remarks of the hon. member for Surrey would have been more applicable to Communism than Jacobinism. Great evil has resulted in France from the promulgation of the doctrines of Communism. I hope that no individual will rise in this house and support such doctrines. (Hear, hear.) It would be dangerous to do so at any time, but it is doubly dangerous at a period of distress, when the passions of the poorer classes can be easily worked upon by men who promise what they know can never be carried into execution.

Toward the conclusion of the debate, Sir Lucius O'Brien, the brother of Smith O'Brien, the chief leader of the insurgents, said:

Sir, I wish to explain in one word the vote which I have just given. (Hear, hear.) I can assure you, when I heard the announcement of the noble lord yesterday that it was his intention to bring in this bill, my first impression was not to vote upon it. It occurred to me that the vote of a single individual would be of but small importance; and, considering the possibility of my near relative being one of the first to be affected by the measure, the impression on my mind was, that it would be more decorous uot to vote. But, considering that if I abstained from voting, my conduct might be mistaken in Ireland (hear, hear), and being strongly impressed with the necessity of these proceedings being put an end to for the sake of the poor persons who are sure to be involved in great sufferings by their continuance, I thought it more becoming to give a decided vote in favor of the measure. (Cheers.)

We are very happy to see testimonies borne in the course of the debate to the noble conduct of many of the Roman Catholic Clergy. "The Roman Catholic Bishop of Leighlin (Dr. Hely) is going through his diocese preaching peace, and exhorting his deluded flocks to surrender their arms and ammunition." On the other hand, however, a Dublin correspondent of the Mail says: "I am told, on undoubted authority, that the majority of one by which the resolution of passive resistance, in opposition to open rebellion, was carried in the council (of Repeal) is a *ruse* on the part of the leading men there, who still hope to secure the adhesion of the Catholic priesthood."

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From the Papers brought by the Acadia, we learn that the Bill for forcing landholders to sell sites for Conventicles in Scotland, to any sect of 100 persons, has been rejected in the House of Commons by a vote of 98 to 59.

The First Report of the Commissioners on the state of the law of Marriage as relating to the prohibited degrees of Affinity, &c., has been published. Appended to the Report, is an Epitome of the Evidence collected by the Commissioners, Opinions of Counsel, and Letters of Bishops, Clergy, and Laity. We will endeavor to find room for the Report, and some of the leading documents, hereafter.

In our last, the following words were omitted, in printing, before the account of the Meeting in behalf of the Institution for training Nurses:

"The Bishop of London moved the following resolution."

The New Church of St. John's, South Hackney, a very beautiful structure, has been consecrated by the Bishop of London. The Rector, the Rev. H. H. Norris—*Bishop Hobart's friend*—subscribed £5000 toward its erection.

The Bishop of Exeter, in delivering his Charge at Truro, made some additions to it which we will give next week.

The Pope, it would seem, is at variance with his ministers, in reference to the management of Foreign Affairs. He has expressed his displeasure at their declaring war, while he thought that Italy could be saved only by pacific measures, reminding them that the greatness of Rome consisted altogether in her being the seat of the Primate of the Church, and bidding them to confine their attention to domestic affairs, and not infringe upon the sphere of the Primacy. It is said, too, that the French Ambassador at Rome, has stated to the Lay Minister of Foreign Affairs, that he was accredited to the Pope himself, and not to the Minister, and that he meant to address himself to Cardinal Soglia.

The following just and forcible remarks of the Editor of the English Churchman, relate to the provision for inflicting penalties on Deans and Chapters, and Bishops refusing their assent to the election and consecration of the nominees of the Crown, to which we referred in our last.

The Bill alluded to was introduced to the House of Lords by Lord Brougham, and is the result of a very praiseworthy and laborious attempt to review, arrange, and consolidate, the Criminal Law of this country, into a systematic Code. But how such a man as Lord Brougham—the champion of "Civil and Religious Liberty"—could for a moment give his sanction to such an act of odious tyranny as this clause would legalize, we are at a loss to comprehend. We can trace it only to that extraordinary hallucination by which certain ultra "liberals," and Dissenters, appear to lose every spark of liberty, and every atom of justice, when they have to deal with the rights and privileges of the Church. Let but the little finger of the State be laid upon any Sect, however offensive or ephemeral, and such men are up in arms, "in the sacred cause of liberty of conscience;" but the State may throw the weight of its whole body upon the Church, and these men will not speak or move, unless it be to add their weight to oppress and tyrannize over the Church.

ST. CROIX, July 29, 1848.

*Rev. and Dear Sir.*—It will be gratifying to you and my numerous Christian friends in the United States, to learn that so far as I have been able to ascertain, (and I have made a personal examination of the four hundred criminals arrested, and now confined in our prisons,) not one of the nine hundred communicants of my congregation, seven hundred of which belong to the laboring population, have, during the disturbances that have followed the emancipation of our rural population, so far committed themselves as to have been arrested.

This remarkable fact has greatly surprised the community here; while its knowledge has been hailed with joy and thankfulness by the zealous and self-denying teachers of my congregation, who, delighting in their labor of love, have, under the blessing of God, with the greatest fidelity, instructed and prepared them for admission to the Holy Communion.

Other communions here have not been equally fortunate. Out of one hundred and eighty parishes that I have examined at the "New Prison," I found nine communicants of the Moravian Missions—six communicants of the Roman Church, and three communicants of the Danish Lutheran.

Rightly to estimate the importance of the above fact, it should be known that for three days the whole country was in the possession of the rural population, (the white inhabitants having taken refuge in the towns,) and that the worst portion of them, were collected in bands of hundreds, and in some instances thousands, going from estate to estate pillaging, plundering, and sacking the proprietor's and manager's residences. With the wine and spirits found in the cellars, they became intoxicated, and ready for any deeds of violence and crime.

Yet notwithstanding these temptations to which our rural population was exposed, our communicants have remained faithful to their Christian profession, and in numerous instances that have come to my knowledge, they defended and saved the properties of their former owners, at the peril of their lives, against the threats and attack of the godless gangs, by which they were assailed. How great this "godless multitude" is, will readily be seen, when it is known that all the churches in the Island will not afford sittings for more than six or seven thousand souls, leaving a surplus population of fifteen thousand unprovided for.

A fact like the above, should convince the most skeptical—the most prejudiced, of the urgent necessity there is of increasing the number of our church clergy, and of church accommodations, in order that our whole rural population may share equally in the blessings of Christ's Holy Gospel;—that the house of God may be opened to all, and that all may be invited, nay, commanded, to come and hear the Gospel of peace and good will preached. Although the Island is still under martial law, yet quiet and peace are restored. The people have generally returned to their work on the estates again, and the appearance of things improves every day.

With much esteem and respect, yours truly,

FLETCHER J. HAWLEY.

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CHORAL SCHOOL.—A most admirable enterprise is in progress, under the auspices of the Clergy of Trinity Church, having for its object the establishment of a choir of boys, to assist at the services of St. John's and St. Paul's Chapels. Advertisement stating particulars will be found in another column. The following notice is from a recent number of the *Evening Mirror*.

"*Choral School*.—As an instance of the accomplishing of much good, in an unostentatious yet most interesting manner, we would refer to the choral school connected with St. John's and St. Paul's Chapels in this city. The class terminated a session on Monday, preparatory to a vacation during August, by a course of exercises in their various studies; and the exhibition afforded most gratifying assurance that the wishes of the clergymen under whose auspices this school has been established, will be crowned with complete success.

"Under the Rev. H. W. Sweetzer the pupils are thoroughly instructed in the ordinary English branches and in the rudiments of French and Latin; and under Professor Condon they are to be educated in the theory and practice of music, in a manner that achieves, as we have witnessed, most remarkable results.

"We write this to give such of our readers as may wish, an oportunity to place a boy or boys in this excellent institution; it is limited to thirty members and attended with no expense. Applications are made to the instructers, at the lecture rooms rear of St. John's Church, on Wednesday, from 12 to 1 o'clock. Candidates for admission, must be from seven to ten years of age."

We ask attention to the advertisement of the Rev. Mr. Babbit, as presenting a rare opportunity to those who wish to avail themselves of the advantages of a thorough private education for their children.

## New Publications.

WHITE LIES.—A Tale by Mrs. Opie. New York: Spalding & Shepard. 12 mo.

A new edition of an old and popular work, of excellent design and tendency. We are glad to find so many of the good books of a former generation re-appearing.

THE BATTLE OF BUENA VISTA, By Capt. James H. Carleton. New York: Harper & Brothers. 12 mo.

A narrative of one of the most remarkable battles ever fought, and which displayed, in the most signal manner, the bravery of the American troops. It is from the polished pen of an accomplished officer on the field. We trust the day may be far distant when the noise of war shall again be heard in our borders. Necessary it may be, at times, but it never comes without bringing in its train untold myriads of woes. Blood marks its path. Rivers of tears flow along its course; and shrieks, and groans, and sighs, fill the air, as her banners float on the breeze. We thank God for the restoration of peace, and pray that its blessings may be long continued to us.

A MANUAL OF GRECIAN AND ROMAN ANTIQUITIES, By Dr. E. F. Bojesen, Professor of the Greek language and literature in the University of Soro. Translated from the German, edited with occasional notes, and a complete series of questions, by the Rev. Thomas Kerchever Arnold, M. A., Rector of Lyndon, and late fellow of Trinity College, Cambridge. New York: D. Appleton and Co. 1848.

A valuable addition to the already large and excellent list of books for schools and colleges, published by the Messrs. Appleton—as is evident at a glance, from the names of the English and American Editors—Arnold and Spencer. The arangement of the works is simple and systematic; they contain the latest corrections, as to points of detail, furnished by the best scholars. We look for the extensive introduction of this volume into our higher schools and colleges.

We are most happy to find that Bulwer has changed his style of writing, and that his last work—HARROLD, republished by the HARPERS—is free from those manifold and grievous faults which have rendered his previous productions so offensive. The London Guardian thus speaks of it:

"Very different is the style of the present work. Few of our readers will expect to find a novel of Bulwer's unexceptionable; but throughout great part of this there breathes a wholesome, manly energy, a calm and sober vigor, which is the very reverse of the false sentiment we have just been deprecating. He has wavered for some time between philosophy and history, and the balance seems at last to have turned in favor of the latter; for in a note to the dedication a prospect is held out of a farther pursuit of his present line, nothing less, indeed, than a novelist's history of England."

## Foreign Intelligence.

From our late English Papers.

FRANCE: *Revolution in the French Protestant Communions.*—The late Protestaut Communions of France have undergone revolutions scarcely less violent than that which has befallen the body politic;—everything is reduced to a provisional state. The news of the revolution at Paris had scarcely reached Strasburg, when a number of members of the Lutheran Communion, who had long been dissatisfied with the government of the "Central Directory of the Confession of Augsburg" met together, and having obtained the resignation of the two remaining members of the Directory (a third being absent at the time, from ill health, and two seats being vacant, one by death, the other by resignation,) they appointed a Provisional Directorial Commission for the transaction of all the current business of the Directory, and for preparing "a project of re-constitution of the Confession of Augsburg, in France, upon the recognised basis of the ancient Church, that is, of the sovereignty of the general body of the faithful." The Provisional Directorial Commission, so appointed, has placed itself in communication with the local Lutheran consistories throughout France, and as soon as the project is completed, will take measures for the convocation of a new general consistory, which will be the constituent assembly of the Lutheran Communion. In the Reformed or Calvinistic Communion the progress of revolution has been, if possible, still more rapid. A general cry for reorganization, raised almost simultaneously with the revolution, was responded to by the appointment, in eighty-six out of ninety-two "Consistorial Churches" of delegates to a constituent assembly, which met accordingly at Paris, where it held its sittings from the 10th to the 25th of May. By the admission of their own prints, the debates were of the most disorderly, and, occasionally, violent character.

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To show the character of the movement, as well as the actual condition of these "Churches," it will be sufficient to quote from the session of the 20th of May, the different tests proposed for defining Church membership, and the consequent right to vote in the approaching elections. The following tests were successively proposed: To be baptized, a communicant, and to believe that Jesus Christ is God manifest in the flesh: negatived, to substitute for the words, "that Jesus Christ is God manifest in the flesh," the words, "that Jesus is the Christ, the Son of the living God:" negatived, to substitute "adhesion to the Apostles' Creed:" negatived, to retain only "baptism and communion without any expression of belief:" negatived, on the ground that many of their Church members, nay, even of the members of their consistories, never receive the communion: to rest satisfied with baptism and the first admission to the communion: negatived, on the ground that members have never communicated at all: to let baptism be the only test: negatived, on the ground that there were unbaptized Church members who ought not to be excluded: to require that the electors should take part in "the essential acts of religion:" negatived, on the ground of its being too indefinite. The resolution ultimately agreed upon was, "That all shall have a vote who declare that they heartily belong and adhere to the Reformed Church of France." After settling the electoral law upon this wide basis, the assembly appointed a "Provisional Commission" to undertake "the care of the Churches" till the new assembly can be convoked. An attempt was made to effect a fusion between the Lutheran and the Calvanists, but it led to nothing but the unanimous adoption of a resolution in the latter assembly, to the effect that the union of the two Communions, if possible, would be desirable: a proposition on which one of the speakers remarked that "Satan alone would refuse his adhesion to it."

**Canada: Diocese of Toronto.**—*Ordination and Confirmation.*—An Ordination was held by the Lord Bishop (Dr. Strachn,) in Christ Church, Hamilton, on Sunday, July 30, when ten Gentlemen were admitted to the Holy Order of Deacons, and five Deacons were advanced to the Priesthood. Seven of the newly-ordained Deacons, have received appointments as Missionaries, in which laborious office four of those ordained Priests are found. In the evening, the Bishop confirmed 75 persons. On Monday, a deputation from the congregation waited upon the Bishop with an affectionate and cordial Address, to which the Bishop replied in appropriate terms. A Chapel of Ease is about to be built at Hamilton, and measures are in progress for the enlargement of the Parish Church. The Bishop, in his reply, suggested the erection of a new Church, in magnitude and style commensurate with the growing wealth and importance of Hamilton. The Bishop returned to Toronto the next day, and expected to commence on the following Saturday his visit to the Manitoulin Island, and the Sault St. Mary.

**Diocese of Quebec**: *Episcopal Visitation.*—The Triennial Visitation was held by the Rt. Rev. Dr. Mountain in the Parish Church of Montreal on the 5th of July. Present sixty three clergymen. The Bishop delivered a Charge.

*Diocesan Church Society.*—The Annual Meeting was held in the evening of the same day, and was largely attended. The Rev. Dr. Mackie presided. The Report was read by the Secretaay, the Rev. A. W. Mountain, B.A. The society is in a prosperous condition. The funds received are greater than the amount raised the previous year by upward of 230l. Several addresses were delivered.

*Corner Stone.*—The Corner Stone of a new Church at Point Levi was laid on the 12th of July, by Bishop Mountain, who delivered an eloquent address.

We find the foregoing interesting facts in the columns of our admirable cotemporary, the Church, whose re-appearance we hail with sincere pleasure. We missed its good company not a little, for the brief period of its absence.

## Domestic Intelligence.

**New York.**—*Church of the Holy Cross, Troy.*—The following communication we take from the Buffalo Daily Courier:

The writer of this happening to be passing through Albany a few days since, and having business at Troy, was induced to yield, (not unwillingly,) to the solicitation of his friend, Major D——, and take an earlier start than is usual, for the purpose of seeing a gem-like little free Church, recently erected in Troy by the munificence of Mrs. Warren.

The cars soon landed us, and we lost no time in starting for the Church. A more eligible position for such an edifice could scarcely be imagined—at the end of an ascending street, with steep hills and deep ravines directly in the rear. The building is built of stone, in Gothic style, of cruciform shape, with stained glass windows. The seats, made to accommodate about three hundred, are entirely free, and the Church is opened for divine service every day throughout the year.

We had gratified our curiosity respecting the building, and were just returning from the high point in rear, (from whence, by the way, is obtainable a panoramic view of the city and country adjacent for many miles around,) when the tolling of the little bell gave note that the customary morning service was about to commence. We entered and took seats opposite the organ—an instrument of more than ordinary power and sweetness, a gift to the Church from a son of Mrs. Warren, who himself is organist, and who, notwithstanding Providence has afflicted him with blindness, plays upon it with fine taste and skill, and in the true style of substantial old English Church music. We had but just seated ourselves when the little girls of Mrs. Warren's Charity School, some forty or fifty in number, came in, plainly but tidily dressed, with uniform bonnets, and took their places on seats next the chancel. The Rev. Mr. Tucker, Rector of the Church, read the ordinary prayers, assisted by a brother clergyman, the Rev. Mr. Fairman. The chants, (fine old Gregorian compositions,) were admirably sung by the children, the congregation generally uniting. On Sundays they chant what is called the "full cathedral service of the Church;" and instead of singing, in the morning services, such music as is ordinarily performed in Churches, they execute some of the most elaborate and difficult anthems of the old English composers, in a style, as we are informed, that elicits admiration from those who are fastidious in musical matters.

The Church, on Sundays, is, as it should be, crowded to overflowing. Especially is it resorted to by the poor. It is a *free* Church practically as well as in name, and so in all human probability will it continue for centuries to come. The liberality which prompted its erection has made ample provision for its future permanence; and after Mrs. W. shall have fulfilled her day and generation, many an humble worshipper will bless the memory of her whose Christian thoughtfulness and liberality provided them the means of attending upon the ordinances of religion.

**Western New York.**—*Bishop DeLancey's Visitation at Rochester.*—On Sunday, August 6th, Bishop DeLancey visited St. Luke's Church in the morning. Prayer was said by the Rev. Henry W. Lee, the Rector of the Parish, (who also read the confirmation preface.) The lessons were read by the Rev. Timothy F. Wardwell. The Bishop confirmed twelve persons, (making with one confirmed in private before service, thirteen;) preached and administered the Holy Communion, the Rector and the Rev. Mr. Wardwell assisting in the distribution of the Elements.

In the afternoon, at Trinity Church, prayers were said by the Rev. Dr. Van Ingen, the Rev. Mr. Wardwell read the lessons, the confirmation preface was read by the Rev. Charles D. Cooper, the Rector of the Parish, and the Bishop confirmed fourteen persons and preached.

In the evening, at St. Paul's Church, prayers were said by the Rev. C. D. Cooper, the Rev. Dr. Van Ingen, the Rector of the Parish, read the lessons and confirmation preface, and the Bishop confirmed ten persons and preached. Twenty-three persons were confirmed in this parish at a visitation in February, one for it since in Grace Church, New York.

Total confirmations in the three parishes, at this visitation, thirty-seven. Large and attentive congregations participated in all these services, and the day was one of peculiar and solemn interest. The Bishop seemed in excellent health, notwithstanding the incessant labors, and the peculiar anxieties that have marked the year. May he be spared to us these many years, and may they still be years of unity and peaceful edification, is the prayer of Many Churchmen.—*Gospel Messenger.*

*Geneva College Commencement.*—After spending nearly an entire year without being from home for a day, or night, the monotony was broken on the last day of July, by following the whiz and whistle of the railway vehicles. After a very fine run on a fine afternoon, and through the country dressed in the richest verdure, and promising abundant reward to the husbandman, and after passing a few hours for rest with our Auburn friends, we found ourselves on that favorite spot, the beautiful bank of the Seneca Lake, at Geneva. As we approached the College, the first thing, of much interest, attracting our notice, was the Chapel, at the north end of the College buildings. There the full daily morning and evening service of the Church is regularly celebrated in a becoming manner. The interior of the Chapel is finished and arranged in a truly neat and becoming style, directed by the economy and taste of the President. To have true Christian Education, the Christian Religion should be presented daily in combination with other teaching, while the various branches of learning are pursued; and every College, pretending to be a College of the Church, should furnish religious teaching upon the Church system. In no way is this so truly and simply done as in the daily use of the Liturgy of the Church.

On the morning of the commencement, August 2d, at six o'clock, we had the gratification of joining a good congregation of students and many others, and finding the services throughout well sustained. Morning prayer was read by the Rev. Dr. Hale, who also read the confirmation preface, and Bishop DeLancey confirmed two members of the College, and delivered an excellent address. It is well to remark that in the last few months, five other students have been confirmed in their respective Parishes.

On Tuesday evening, though much fatigued through the day, we were happy in attending the Junior exhibition; and we do not remember any similar exercise on which we have taken so much pleasure. There was throughout, evidence of careful thought and manliness of reflection, not usual on such occasions.

The commencement, as well as the proceedings noticed above, took place in the Methodist Chapel, kindly lent for the occasion.

The following gentlemen received the degree of B. A., viz:

Oliver Whitney Belden—Rochester.
Edwy Noble Cruttenden—Oxford.
James Hiram Fisher—Buffalo.
John Clark Gear—Galena, Ill.
Benjamin Hale, Jr.—Geneva.
William Henry Hyde—Oxford.
Augustus Mortimer Leach—Lyons.
Carlton Peters Maples—Pike.
Robert Parke—Geneva.
Clarence Armstrong Seward—Auburn.
Theodore Sterling—Geneva.
Lawrence Sterne Stevens—Camden.
Francis Granger Young—Geneva.
Albert Wood—Camden.

The Degree of M. A. in course, was conferred upon Calvin Huson, Jr., William Talmage McDonald, and William Edwards Woodruff.

The Honorary Degree of M. A. upon the Rev. Orlando Fales Starkey, Rev. Timothy F. Wardwell, Rev. William H. Goodwin, and William H. Bogart, Esq.

The Degree of D. D. was conferred upon the Rt. Rev. David Low, Bishop of Ross and Moray, (Scotland,) the Rev. Symth Pyne, Washington, D. C., Rev. Sherlock A. Bronson President of Kenyon College, and the Rev. James A. Bolles, Batavia.

We understand that the Right Reverend David Low, LL.D., Bishop of Rossaud Moray, upon whom the honorary degree of D.D. has just been conferred by Geneva College, is distinguished as well for simplicity of manners as for ripeness of age and scholarship. Next year will be his sixtieth in the ministry. He received Deacon's orders at eighteen. His age is therefore, now, threescore and seventeen. How properly this honor is conferred on so learned a theologian and sound a Churchman, will be seen, when it is known that the graduates of Scottish Universities cannot obtain honorary degrees from Oxford or Bainbridge, without a royal mandate, or some extraordinary exercise of prerogative on the part of the University officers; and that the principal officers of the Scottish Universities, being Presbyterians, such favors are not easily granted to Bishops. We are glad that our own College has been able to show this mark of regard for a learned and valuable Prelate of the Scottish Church.

During the session of the Trustees, Horace Webster, LL.D., resigned the Professorship of Mathematics and Natural Philosophy, which for many years he had filled with great credit. He was connected with the College more than twenty years, and has been a most efficient and laborious officer. A resolution was passed by the Board expressing their regret at the dissolution of the connexion.

On the acceptance of Professor Webster's resignation, the Trustees proceeded to an election to fill the vacancy, when David Bates Douglass, LL. D., was unanimously chosen.

Professor Webster having resigned the office of Treasurer of the College, in which he had been eminently useful, the Rev. Professor Low was appointed in his place.

The Clergy in attendance at the commencement besides the Bishop, Dr. Hale, and Rev. Professor Low, were the Rev. Drs. Rudd, Van Ingen, and Gregory; Rev Messrs. Hobart, J. R. Davenport, T. F. Wardwell, W. Ayrault, M. Gallagher, Stryker, Reed, J. S. Davenport, Murray, M. Schuyler, Benedict, and McCurdy.

The whole has passed off with great gratification, so far as we have been able to judge, to the friends of the College generally The graduates of the present year gave good proof that they had studied well and been well guided, and there appears a better spirit kindling in the minds of Churchmen, and the best that we can do, one and all, is to forget the things that are behind, and strive as Churchman should to make this College a favorite nursery for the Church.—*Gospel Messenger.*

**Connecticut.**—*Commencement at Trinity College.*—On Wednesday. 3d inst., the Convocation assembled in Seabury Hall, the Corporation opening their session at the same time. Almost the first business was the announcement of the demise of Mr. Munson, which threw a solemnity and gloom over the assembly.

There was a service in the Chapel, on the evening previous, after which the Rev. Dr. Fuller, of Litchfield, addressed the undergraduates, on behalf of the Board of Fellows.

Early on Wednesday morning the Rev. Dr. Totten resigned the Presidency of the College. A vote was passed by the Corporation, requesting him to sit for his portrait, to be placed in the Library with those of the former Presidents and benefactors of the College. When the resignation became known in Convocation, votes were passed expressive of respect; and a communication of similar import was addressed to him by those members who had been graduated during his incumbency.

In the afternoon we had the Oration and Poem, the former by the Hon. D. D. Barnard, of Albany; the latter by the Rev. Dr. Croswell, of Boston. They will both be published, I suppose; but I must be allowed to say something about them beforehand. They were admirable and scholarlike productions, and in good keeping with each other. Mr. Barnard's Oration was professedly a sequel to the two former addresses before the House of Convocation, and like them it recognized the divine institution of Families, Governments, and the Church of God. It was an admirable rebuke of the false theories of social reformers and levellers, and abounded in such practical maxims of ethical wisdom as are too seldom heard in our country from statesmen and politicians. Indeed—it was refreshing to hear from one of our laity such high and holy views of things human and divine; views which could not possibly have been adopted hastily, like the crude radicalism of so many public men, but which were evidently the seasonable fruit of reflection and reading, and above all of deep draughts from the fountains of Catholic religion.

I must not forget to mention his noble exposition of the organization of our Academic Senate, and the evident enthusiasm with which he regarded the efforts of Trinity College to infuse a truly academic spirit into all its members. His passing tribute to the great and good Chateaubriand was almost anticipated from the high strain of thought which introduced it; and but for the holy place in which we were assembled, it would have been greeted with marks of earnest approbation.

Dr. Croswell's Poem was a satire—full of wit and epigram, and designed for immediate and practical uses. Those who knew him only as the laborious parish priest, or as the serious Christian lyrist, were hardly prepared for such a proof of the versatility of his genius, and perhaps there was a little regret among such persons, that he had not chosen a theme more kindred to his holier efforts. But the true poet loathes self-exhibition. It was a genuine poetical instinct in Dr. Croswell *not* to parade his deeper and holier feelings, but to perform his part with the unfeigned simplicity of one who, consenting to do a duty, had but the one object of doing it for a useful end. As the result, we had something very different from Herbert and Keble, but quite in the vein of Crabbe, or of Cowper in his Review of Schools. It was a poem of purely academic character, abounding in classic allusions and pointed hits; and with epigrammatic couplets, which in the Senate-house at Cambridge would have drawn down continued bursts of applause. The versification was faultless—and the subject of the flowing thought was—*Colleges as they are, and as they should be.* If the Doctor will consent to its publication, it will be found, both for its manner and its moral, a valuable contribution to the literature of the Church, and in spite of its playful form, not wanting in occasional passages which betray the deep sources of principle and feeling from which it gushed and sparkled as if it were only a thing of beauty and pastime. The most feathery fountain is often born of solid rock, and plays in the air because its unseen spring is both *higher* and *deeper* "than dull fools suppose."

We trust the Convocation will maintain the high character of these academic feasts, by such appointments in all future time as will be worthy of what we have had heretofore. Sorry will be the mistake if ever the charlatanry and vagaries which are too often exhibited on similar occasions, should be put forth under the patronage of our College, which is becoming more and more identified with what is conservative and sterling. This is the feeling, I am sure, which has led to the appointment of Bishop Potter for the next address, and of Richard H. Dana, Esq., for the poem. We hope neither of these eminent gentlemen will refuse to contribute their valuable aid in realizing the cherished plans of those who are devoting so many toils and prayers to the building up of a College which shall meet the future wants of New England. The time is not distant, perhaps, when Trinity College will be almost alone, in witnessing among the sons of the Puritans the *great doctrinal truth* with which it is identified in substance and in name.

Thursday was Commencement day. Early in the morning, the Corporation proceeded to the election of a President: and when, after an hour or two, it was known that the result was ready to be announced, the House of Convocation became crowded with members, and with strangers, who, with the undergraduates were admitted as spectators. In a few minutes the message was received from the Corporation, and read by the Scribe. It appeared that the Rev. J. Williams, D. D., of Schenectady, an alumnus of the College, had been unanimously elected President of Trinity College; and the announcement was received with a burst of enthusiasm which made Seabury Hall ring again. A vote was carried by acclamation, by which Convocation confirmed the result, and pledged themselves to give their warm support to the new administration.

The Commencement performances in Christ Church were of unusual interest. We are not falling into a stereotyped phrase; but must be permitted to say, (with honest regret that such expressions are too often unreal,) that the young men distinguished themselves and their *Alma Mater*, by the general tone of sentiment and style which was maintained throughout. * * * * * * *

Among the distinguished guests seated at the right hand of Bishop Brownell, were the Rev. Dr. Wheaton, a former President of the College, and the venerable forms of those patriarchal Presbyters, the Rev. Dr. Burhans, late of Newtown, and the Rev. Dr. Eaton, of Boston.—*Correspondent of the Calendar, abridged.*

From the same paper we learn that the Degree of A. B. was conferred upon all the members of the graduating class—14 in all.

The Degree of A M. was conferred in course upon the following members of Trinity College being Batchelors of Arts of at least three years standing:

Lewis Fenn Wadsworth, Samuel J. Clark, John A. Paddock, Alexander Capron, Noble Palmer, Pearl S. Cossitt, Samuel Flower, William F. Taylor.

Mr. James Rankine, A. B., of Union College, was admitted *ad eundem gradum.*

Rev. Wm. White Bronson, A. M., of University of Pennsylvania; Rev. Peter S. Chauncey, A. M., of Columbia College; Rev. Samuel Fuller, A. M., of Union College; Rev. Thomas C. Pitkin, A. M., of Yale College; Rev. Henry W. Adams, A. M., of Wesleyan University, were admitted *ad eundem gradum.*

The Honorary Degree of A M. was conferred on the Rev. Samuel Chase, and on John A. Merrick, Esq.

The Honorary Degree of D.D. was conferred on the Rt. Rev. David Low, Bishop of Ross and Moray, (Scotland;) on the Rt. Rev. Alexander Ewing, Bishop of Argyle and the Isles, (Scotland;) and on the Rev. Thomas Atkinson, Rector of St. Peter's, Baltimore.

**Massachusetts.**—[From the Journal of the Fifty-eighth Annual Convention.]

*Number of Clergy*—Seventy-three.

**Episcopal Address.**—*The late Rev. Mr. Hassard.*—A tinge of sadness was cast over my visit to the latter parish, (Great Barrington,) by the absence of him who, at the time of my last visitation, was the accomplished pastor of this portion of the Lord's fold. On that occasion, as on every similar one, I had enjoyed the most delightful and profitable intercourse with this man of God; and now, his body was lying beneath the clods of the adjoining graveyard, and his spirit had returned to God that gave it. I have heard recently with great pleasure, that a Volume of Sermons, selected from those which Mr. Hassard left behind him, is about to be put forth from the press. I need say nothing to my brethren of the Clergy, with the view of interesting them in the circulation of this work; which, besides its own intrinsic merits, has another strong claim upon us all, as being published for the benefit of his bereaved widow and child.

*State of the Diocese.*—In reviewing, my brethren of the Clergy and Laity, the history of this Diocese since we last met together, I find reason for a renewed expression of that gratitude to God, which was described by me twelve months since as our becoming and bounden feeling. Our beloved Church is advancing with a steady pace. In many parts of the field committed to my care, I have been cheered by the apparent seriousness of the persons presented for Confirmation; giving evidence of a work of the converting Spirit on the heart, and of that godly sincerity without which forms are nothing more than an unmeaning pageant. And I should do injustice both to the true state of things, and my own feelings, were I to withhold the expression of my honest conviction, that in no branch of our common Church in this country is the preparation of Candidates for that rite conducted, generally speaking, by the Clergy with a deeper sense of responsibility, and with a more enlightened sense of the true character of the ordinance. God grant that these views may everywhere increase! It is too manifest to require argument, that by nothing is our Church more commended in the eyes of others than by the recurring seasons of Confirmation, when it is administered to proper and consistent recipients of the rite; and when those who, at these times, take upon themselves the vows of the baptismal covenant, are recognized as being in earnest, and as being resolved with purpose of heart to "cleave unto the Lord."

It is not to be disguised, however, that every minister of the Lord Jesus Christ, and every Christian, is called to mourn over that wide-spread spirit of worldliness, devotion to Mammon, and pursuit of perishing interests and pleasures, which for some years past has prevailed through the entire land. This indifference to the things of the soul is, without doubt, materially aggravated by the present remarkable state of the whole world. The earth is moved with universal convulsion. Opposing elements are furiously contending against each other. Men are anxiously watching to see what is to come next. The days of repose have fled, and we know not when they are to return. Now one consequence of this excitement of the popular mind is, that the gentle voice of religion is unheard or unheeded. The clatter of falling empires distracts the attention from the whispers of God's gracious Spirit to the heart. Present things absorb the soul. Now, therefore, my reverend brethren, is the time when, more than ever, we are called to proclaim the Gospel with fidelity; and, amidst changes, and expectations of change, to point men to God, reconciled in Christ, as a sure refuge, and an everlasting dwelling-place. Let us preach this message, in all its simplicity and directness. Let us hold up, in contrast with a shifting world, those promises of the Word of God which shall stand for ever. There never was a time when clear, plain, scriptural truth from the pulpit was more needed, and never a time when it was more sure of being crowned with a blessing.

*Secretary of Convention*—The Rev. Joseph H. Clinch, South Boston.

*Treasurer of Convention*—The Rev. Asa Eaton, D.D., Boston.

*Standing Committee*—The Rev. A. H. Vinton, D. D., Rev. George M. Randall, Rev. John Woart; George M. Dexter, Edward S. Rand, Jr., Otis Daniell.

*Delegates to General Convention.*—The Rev. A. H. Vinton, D. D., Rev. T. Edson, D. D., Rev. Charles Mason; William Appleton, Edward S. Rand, E. A. Newton, C. R. Codman.

*Statistics.*—Baptisms 752, of which 68 were adults;—541 added to the communion; the whole number of Communicants being 4,635; Confirmed 233; number of Sunday School Scholars 3,133; amount contributed for religious purposes, $16,928 09.

**Maryland.**—*The Commencement of the College of St. James, near Hagerstown.*—The Annual Commencement of this Institution took place on Thursday, July 27.

The Address before the three literary societies, the Belles Lettres, the Irving, and the Waverly, was delivered on Wednesday afternoon by the Rev. Smyth Pyne, of Washington, D. C. His subject was "The Importance of Literary Habits, and their necessity to the happiness of professional men." The Address was deeply interesting, very practical, full of good advice, and gave evidence of varied learning and a great mind. It enchained the attention of every auditor, from the Bishop down to the smallest boy, and we were all sorry when the end came. The societies intend to publish it in pamphlet form: and it certainly deserves to be placed in the hands of every student and of every professional man in America. No one can read it without profit.

On Thursday, four young gentlemen, candidates for graduation, delivered their orations:

J. M. Dashiell, of Princess Anne, Md., on "The present Revolution in France."

F. Gibson, of Baltimore, on "The City of the Constantines."

J. Pyne, of Washington, on "The Spirit's witness of its own immateriality and immortality."

D. R. Hagner, of Washington, D. C., on "Rienzi, the last of the Tribunes."

The last gentleman also spoke the Valedictory. He performed this most difficult, because most hackneyed, task, with great success. It was touchingly and most feelingly done. There was a reality in every line of the speech, and every tone of the speaker; no empty rant and idle declamation, but a simple, straight-forward, heartfelt, "good bye" that went to every soul.

The testimonials of good scholarship and conduct were then given by the Bishop to about 35 of the students, many of whom were from Baltimore.

The President of the College, the Rev. John B. Keerfoot, then conferred the Degree of A. B. upon the four young gentlemen above mentioned, and afterwards delivered the Baccalaurate Address. His subject was—"Be *real* men—not shams, or shows, or seems to be." The Address, as every thing from his pen must be, was truly able and profitable, and the large audience listened to it with unwearied attention.—*Church Times.*

**Ohio.**—*Commencement of Kenyon College.*—The Commencement Exercises were held in Rosse Chapel, on Wednesday, the 2d day of August, before the Trustees and a large assembly of citizens. The degree of A. B. was conferred on the following young gentlemen, who have completed the College course:—J. D. Ebersole, A. B. Gray, J. Lindly, W. J. Scott, Martin Andrews, J. W. F. Foster, Wm. G. LeDuc, S. J. Patrick, W. K. Rogers, C. S. Doolittle, and D. Turpie.

The degree of A. M. was conferred in course on H. N. Bishop, Jacob A. Camp, C. H. Cooley, T. S. Goodwin, John A. Little, L. W. Pettibone, Joseph Muenscher, and the honorary degree of A. M. on E. H. Davis, M. D.

The usual certificates of their having creditably completed the course of study in the Theological Seminary, were given by the Rt. Rev. Bishop McIlvaine to the following members of the Senior Class:—Andrew D. Benedict, Hiram N. Bishop, Thomas S. Goodwin, and Rodney S. Nash.—*Western Episcopalian.*

**Michigan.**—[From the Journal of the Fourteenth Annual Convention.]

*Number of the Clergy*—Twenty-seven.

**Episcopal Address.** — *General Convention.* — The greater part of this month (October) was spent in New York, at the meeting of the General Convention. It was a source of much gratification to me, that the Diocese was so well represented by the Clergy and Laity. The distance is so great, and the expense so heavy, that it requires no little effort and self-denial on the part of the Clergy, to be able to carry out the wishes of the Diocese; and the time required for the transaction of the business of the Convention, is often given at a great expense by our Laity. Their presence, under all these circumstances, shows the deep interest felt by all for the preservation of the peace and prosperity of our beloved Church. Perhaps at no former period of her history was there more anxiety felt in these respects than at the last Convention. So much had been said and written to alarm the members of the Church in reference to supposed heresies that had crept in, that the most calm and considerate could not divest themselves of anxiety. Many prayers had gone up to heaven for the guiding and enlightening influences of the Holy Ghost, and every member appeared to feel that this aid could alone keep us from those unholy conflicts, and partisan triumphs, which too often disgrace the religious bodies in our land. Never in the history of the Church, was there such an assemblage of men. The wisest and the best of her sons were there. All appeared to feel the increased responsibilities resting upon them, and that the future peace and prosperity of the Church were deeply connected with their deliberations. Questions of the deepest moment were freely and ably discussed, and principles settled, which must have a happy influence in all the future legislation of the Church. At the termination of the labors of the Convention, the most delightful and Christian interchange of feeling and interest took place between the members—and the evidence clearly furnished, that whatever minor and non-essential differences exist—all "desire the prosperity of our holy Apostolic Church." Important as such assemblages may be, still we think the comfort and peace of the Church would be greatly secured, if they would take place at much longer intervals of time. Seven years is quite short enough to test and carry out the regulations of the Church. Besides, it would tend to defeat the restless spirit which is too often shown in the Church on the part of some who may be desirous of change, and who may be guided more by the spirit of party, than the spirit of Christ. It would give time for quietness and peace, and as a necessary consequence, make us better qualified to legislate for the promotion of the cause of Christ. Besides, there is great danger that our General Convention may, in some degree at least, destroy the independence of our Dioceses, and become the ruling and controling power in the Church. It is an important question to be met, and guarded against; for, if carried out, it must overthrow and destroy the whole constitution of the Church of Christ.

*General Board of Missions.*—During the sitting of the Convention, I also attended the meetings of the Board of Missions. It was a source of deep mortification and shame to hear that so little had been done by the members of the Church, to provide for the wants of those who had been sent out into the destitute parts of our country, to preach the Gospel of Christ, and "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world; that they may be saved through Christ for ever." The self-denial and hardships endured by our Missionaries, are of themselves quite sufficient to test their zeal, faith and patience, without being deprived of the means necessary to provide for the wants of themselves and families. I trust that these obligations will be met; and that the members of the Church will furnish one of the strongest evidences of love to the Saviour—a hearty co-operation in extending his holy Church. I was much gratified at the result of the deliberations of this body, in reference to our beloved brother, and ardent advocate of the cause of Christ and his Church, Bishop Southgate, the Bishop of Turkey, &c. Few men have been more wantonly assailed, and few could have shown more quiet and patient endurance under slander and falsehood. His triumphant vindication was to every lover of the Church the cause of much gratification. His mission has always appeared to me to promise more than any foreign mission of the Church, although the result may be distant. And the manner in which it has been conducted, has convinced me of his far-seeing wisdom, and his firm and resolute confidence in the promises of God.

*General Protestant Episcopal Sunday School Union, and Protestant Episcopal Tract Society.*—Having had abundant opportunity of becoming acquainted with these institutions during the time when I performed Episcopal duties in the Diocese of New York, I feel deeply interested in their continued success. I had witnessed the great care manifested by their directors, to prepare suitable books and tracts for the members of the Church, and had also given much of my time in carefully reading those that were published during my residence in the city. I had also met there in former days many old and valued brethren in the ministry; and among the number, the venerable and long to be remembered Milnor, who was most generally present, and contributed much to the success of these institutions. In addition to these pleasant associations, I had received many of their books and tracts for the use of my Diocese, and had evidence that they had accomplished much good. I have never had occasion to change my opinion in reference to these institutions. On the contrary, after the triumphant vindication of them by the agent from the charge of disseminating heresy, I have felt still more confidence, if possible, in their publications; and feel well assured that the vigilance which has always been manifested by their directors, will be continued, to prevent the slightest introduction of error. I have full confidence in them, as true and faithful followers of Christ, and advocates of the principles of his Church. Besides their own efforts, they always call in the aid of every Bishop in the Church, to revise their books prior to their publication, so that every possible safeguard may be thrown around the truth. They have never made any charges against their brethren for either want of piety, or for error, nor have they ever established any tests of soundness in the faith, save those that are contained in the articles and liturgy of the Church. It is but justice to add, that I have never met men of more singleness of heart and purpose, and of more unwearied devotion to the interests of the Church, than the Secretaries and Agents of these institutions. It is but a thankless office at best, and can only be met and sustained by higher expectations than this world can give.

*State of the Diocese.*—After these duties had been discharged, I returned with a thankful heart, to my own Diocese, in which the voice of discord and strife has never been heard. Every day I trust I feel more thankful to God, who has kept us with one heart and mind, allowing to each and all, the perfect right to differ on subjects that are not essential, we have had no brethren to suspect, and none to charge with a want of clearness or faithfulness in proclaiming the truth. We have had no party tests among us. Our rule of faith has always been the word of God, interpreted and defined by our Holy Catholic and Apostolic Church. We have had none among us who take their own private interpretation of Scripture as their only guide, but all have endeavored to carry out their ordination vows, "to give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and this Church hath received the same, according to the commandments of God." This has been the foundation of our peace.

*Bishop McCoskry's Parochial Duties.*—*St. Paul's Church, Detroit.*—Baptisms—adults 5, children 29—34; Confirmed 17; Communicants added, 21; Burials—adults 4; children 5—9. In the list of communicants added to the Church, I have only counted those who have been confirmed, either in this diocese or elsewhere. Many more have been regular worshippers in the Church, and have partaken of this Holy Feast, but I have not been able to receive their names. I presume they would greatly increase the number now reported. On this account, I cannot precisely state the number of communicants connected with the Church. The congregation has been very large during the past winter, and I fear we have lost many who wished to connect themselves with the Church, for the want of room. We need a much larger Church edifice. I have also preached to the sailors, and many others, on the afternoon of every Lord's day. This has made my duties very severe, as three services in one day call for much mental and physical effort; still I have been amply repaid for my extra exertions. The crowd has been so great in the Marine Church, as to fill up the aisles, and many have attended who had not been in a church for years.

It is delightful to see many join in the services of the Church, who never had known her claims, or appreciated her excellencies. From the marked attention, and great respect and kindness shown to me, I have reason to believe that I have not labored in vain. That the seed of the Gospel which has been sown, will spring up, and bring forth fruit to the honor of God, I have no doubt. The promises of God have sustained and encouraged me. But I need help—it is impossible for any man long to endure and perform the duties connected with my office, and the rectorship of a Church.

The monthly report of the Domestic and Foreign Missionary Committees, will show that my people have not been unmindful of their duties in this respect. Their contributions have always been regular, and I hope, with some, in accordance with their ability.

*Secretary of Convention*—The Rev. C. C. Taylor, Ann Arbor.

*Treasurer of Convention*—Mason Palmer, Esq., Detroit.

*Standing Committee.*—Rev. F. H. Cuming, Rev. Wm. N. Lyster, Rev. C. C. Taylor, Rev. R. Bury; Mr. C. C. Trowbridge, Mr. H. P. Baldwin, Mr. D. B. Miller.

*Delegates to General Convention.*—Rev. F. H. Cuming, Rev. C. C. Taylor, Rev. A. D. Cole, Rev. J. S. Large, Mr. H. P. Baldwin, Mr. C. C. Trowbridge, Mr. P. E. DeMill, Mr. C. W. Lane.

## Notices.

A CARD.

**Frank Wills**, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

☞ The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School-room of St. John's Chapel, New York city, on Tuesday, 26th September, at 5 o'clock, P. M.

J. W Diller, Secretary.

New York, August 19, 1848.

### PREMIUM TRACT.

The Association for Improving the Condition of the Poor, desiring a Tract calculated to promote provident habits, economy, and good management among the laboring classes, has authorized the undersigned to offer, for the best production on these subjects, a premium of Fifty Dollars. It should have prominently in view the fluctuations in the demand for manual and mechanical labor, at different seasons, in large cities, and not exceed 12 pages, 12mo. A narrative Tract, in simple style, will have the preference.

Manuscripts in an envelope, containing the writer's name, &c., will be received until November 1st. Address the undersigned, No. 140 Grand street, New York.

R. M. Hartley, Secretary.

New York, August 5, 1848.—4t

*Notice of Services for the Diocese of New-York.*—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.
Tuesday, August 29, at Walton, confirmation, 3, P. M.
Wednesday, August 30, at Delhi, confirmation, 3, P. M.
Thursday, August 31, at Hobart, confirmation, 3, P. M.
Friday, September 1, at Prattsville, confirmation, 3, P. M.
Saturday, September 2, at Windham, confirmation, 10, A. M.
Saturday, September 2, at Cairo, confirmation, 3, P. M.
Sunday, September 3, at Oakhill, confirmation, 10½, A. M.
Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.
Tuesday, September 5, at Glenville, confirmation, 10½ A. M.
Wednesday, September 6, at Athens, confirmation, 10½, A. M.
Thursday, September 7, at Esopus, confirmation, 10½, A. M.
Friday, September 8, at Clinton, consecration, 10½, A. M.
Sunday, September 10, at Marlborough, confirmation, 10½, A. M.
Monday, September 11, at Walden, confirmation, 10½, A. M.
Tuesday, September 12, South Middleton, consecration, 10½, A. M.
Wednesday, September 13, at Goshen, confirmation, 10½, A. M.
Thursday, September 14, at New Windsor, consecration, 10½, A. M.
Friday, September 15, at Port Edward, consecration, 11, A. M.
Saturday, September 16, at Whitehall, confirmation, 10½, A. M.
Sunday, September 17, at Ticonderoga, confirmation, 10½, A. M.
Monday, September 18, at West Point, confirmation, 10½, A. M.
Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.
Thursday, September 21, at Malone, consecration, 10½, A. M.
Friday, September 22, at Ogdensburgh, confirmation, 7 P. M.

W. H. DeLancey,
Bishop of the Diocese of Western New York.
July 15, 1848.

*Banvard's Panorama.*—We understand that Mr. Banvard has just finished a beautiful Panorama of the Missouri River, which opened to the public on Wednesday last, in conjunction with the Mississippi. The two rivers combined, represent a country of twenty-three hundred miles, from New Orleans to the mouth of the Missouri, thence up to the Yellow Stone, near the Rocky Mountains, covering a vast extent of canvass, and being by far the largest painting ever produced by man. This addition will form an unexpected feature, and will draw thousands to view it, who have visited the former painting; and we would advise all strangers visiting the city to view this mammoth work.—*Morning Star.*

## Acknowledgments.

### DOMESTIC MISSIONS.

Since his acknowledgment of the 8th inst., the Treasurer has received the following contributions:

From Ladies' Missionary Society, St John's ch, Portsmouth, N H, 30; St James's parish, Derby, Ct, 23; St Paul's ch, Brookfield, Ct, 9—of which 3 is from a communicant; Mrs Prescott, Salem, N J, for missions in the South-west, 25. Total, $87.

THOMAS N. STANFORD, Treas.,
New York, August 15, 1848. 139 Broadway.

### FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 8th inst:

From St James's parish, Derby, Ct. 6; S S, St Mark's ch, for Africa, 21; S S, Theological Seminary, Alexandria, Va, ed., Africa, 10; St Stephen's ch, Harrisburg, Pa, 22; S S, of do, 20—42; All Saints' parish, Frederick, Md, for China, 30; do, do, for the church in Africa, 50; Washington and Caple parishes, Oak Grove, Va, 5; a lady, St Paul's ch, Alexandria, Va, for Africa, 10; St John's ch, Portsmouth, N H, Ladies' Missionary Association, 20. Total, $188.

J. SMYTH ROGERS, Treas.,
New York, August 15, 1848. No. 2 Park Place.

### THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sum since his report of 8th inst:

From Ch of St Cornelius the Centurion, Rev Dr McVickar, $3 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 15, 1848. 20 John street.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sum, since his report of 8th inst:

From a communicant of St Paul's ch, Baltimore, by Rev Dr McVickar, for Bishop Southgate's publications in the Armenian language, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 15, 1848.

### MISSIONARY COMMITTEE of the DIOCESE OF N.Y.

The Treasurer acknowledges, since his report of 11th ult., the following contributions, viz:

From St Peter's ch, Westchester, Rev Wm Powell, 16 48; St John's ch, Islip, Rev William Everett, 3; St Paul's ch, Patchogue, Rev Wm Everett, 1; Trinity ch, New Rochelle, Rev Dr Coit, 35 88. Total amount, $56 36.

C. N. S. ROWLAND, Treasurer,
August 15, 1848. 55 Water-street.

### FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Messrs Stanford & Swords, from a friend, a bandbox of clothing.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; or at his residence. August 15, 1848.

### PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING, &C.

The Treasurer acknowledges the receipt of the following contributions in aid of the Education Fund of the Diocese, viz:

From St Paul's ch, Eastchester, Rev Henry E Duncan, 10 15; Grace ch, New York, Rev Dr Taylor, 40; Trinity ch, New Rochelle, Rev Dr Coit, 11 50; St Cornelius ch, Governor's Island, Rev Dr McVickar, 6 86; St Anna's ch, Fishkill Landing, Rev Dr Robertson, 9 90. Total, $78 41.

JAMES F. DE PEYSTER, Treasurer,
New York, 15th August, 1848. 159 Front street.

## Married,

In Christ Church, Philadelphia, on Wednesday morning, the 2d inst., by the Rev. John M. Guion, Isaac Welsh, of Philadelphia, and Elizabeth Ann, daughter of the late Elijah Guion, of this city.

## Died,

At New Milford, on the morning of Tuesday, the 1st inst., the Rev. Cyrus Munson, Rector of St. John's Church in that place.

The news of Mr. Munson's decease reached Hartford on Wednesday morning, and cast a deep gloom over the House of Convocation. His disease (dysentery) was sudden and violent. And his bridal was, by a mysterious Providence, converted into his burial. His remains were brought to Meriden, and his funeral was attended at two o'clock on Wednesday; when it had been previously arranged that his marriage should take place at eleven o'clock of the same day, to a lady of that village.

On the 5th inst., Isaac Peck, eldest son of Rev. S. M. Haskins, Williamsburgh, aged 2 years, 1 month, and 19 days.

At Greenfield Hill, Conn., on Thursday, August 10th, in the 68th year of her age, Sarah Hulbert, wife of Joseph Nichols, formerly of New York, and mother of the Rev. Joseph H. Nichols.

## To Correspondents.

We regret that we are compelled to omit "Catholicus" this week. It is partly in type, and shall appear in our next. We are also obliged to defer some other interesting matter which we designed for this paper.

## Advertisements.

THE CHURCH ALMANAC—Will be ready in a few days—the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to
THOMAS C. BUTLER, Agent,
August 19 P. E. Tract Society, 20 John street.

ST. CLEMENT'S SCHOOL—Wil re-open on Thursday, 4th September next. Parents desiring to place their children at this Institution may ascertain terms, &c. on application to the Rev. Alexander S. Leonard, Rector, at his residence, No. 129 Amity street.
August 19—3t

ORGAN FOR SALE—An instrument nearly new, in good order, having five stops, and suitable for a small Church or Chapel, for sale very low for cash. Apply to A. E. DOUGLASS.
August 19—2m$ 89 Wall street.

PER BRITISH STEAMER.—
Wall's History of Infant Baptism, new edition, 4 vols. Oxford, $11.
Bishop Jebb's Sermons, $2 50.
Works of Bishop Jewell, new Oxford edition, 8 vols. $19.
Dr. Hamden on Evidence, $2.
Archdeacon Hare on Unity, &c. $1 62.
Humphrey on Acts. $2.
Swords on the Articles. $2.
Rev. J. J. Blunt's Sermons, $1 62.
Dr. Whewell's Cambridge. do $3.
Worsley on Intellect, Sermon on the Mount, &c. &c. $2.
Domestic Memoirs of the Tudor family, (Plates,) $3.
Baxter's Key for Catholics, $2.
Beren's History of the Prayer Book. 75 cts.
Sparrow's Rationale, new edition, $1 25.
Lady Powerscourt's Letters, 5th edition, $1 50.
Remains of the Sweet Singer of the Temple, (Herbert,) $1 75.
Lives of Eminent Christian Bishops, &c. 4 vols. $6 50.
Farr's Bible Biography, $1 25.
Russell's Christian Life, $1 25.
Christian's Half Hour Book, $1 50.
Imported by
August 19. STANFORD & SWORDS.

BOJESUN'S AND ARNOLD'S Manual of Greek and Roman Antiquities. Appleton & Co. Publish this week.
A Manuel of Grecian and Roman Antiquities by Dr. E.F. Bojesen, Professor of the Greek Language and Literature, in the University of Sora, translated from the German, edited with notes and a complete series of questions by Thos. K. Arnold, M.A. first American edition, with additions and corrections, one vol. 12 mo price $1. or in 2 vols. separately 62½ cts. each.
The present Manuels of Greek and Roman Antiquities are far superior to anything on the same topics as yet offered to the American public. A leading Review of Germany says "The Conciseness and precision which the author has every where prescribed to himself, prevents the superficial observer from perceiving the essential superiority of the book to its predecessors, but whoever subjects it to a careful examinations will discover this on every page."
The editor observes, I fully believe that the pupil will receive from these little works a correct and complete picture of Roman and Grecian life, what I may call the political portions, the account of the National Constitutions and their effects, appear to me of great value; and the moderate extent of each volume admits of its being thoroughly mastered of its being got up and retained.

PRAYER BOOKS for distribution. The subscribers have on hand 1000 copies of their 18mo. Prayer Book, printed on good paper, and bound in the most substantial manner, which, for distribution, they offer at 25 cents per copy.
They have also just issued a new and superior edition, printed on the finest paper, and large type, bound in various styles, some of which are antique, and well worthy of attention. STANFORD & SWORDS,
July 29. 139 Broadway.

MISS BALLOW will re-open her Boarding and Day School for Young Ladies—Twenty-second street, between Broadway and Fourth Avenue—on Monday, the 11th of September.
August 19—8t

WANTED IMMEDIATELY.—A Clergyman of the Protestant Episcopal Church, to take charge of a small country parish, and a Day School, in the vicinity of the City of New York.
One well acquainted with the French Language would be preferred.
Address M., at the New York Post office—box 180.
August 19—2w

WEST POINT MATHEMATICS AND CLASSICAL STUDIES—819 Broadway, N. Y. The mental discipline and accuracy of thought conferred by the West Point methods of instruction, are believed to be invaluable, either for the pursuits of business or the attainment of a finished education.
Preparation is furnished for the U. S. Military Academy. Engineering, a Collegiate Course, or a practical business career, by EDWARD C. MARSHALL, M. A., late Instructor in Professor Kinsley's Military School at West Point, and J. WYMAN, M. A., for many years a teacher in New York.
Professor P. A. Cattanio, educated in the Universities of Paris and Gottingen, teaches the French and German Languages.
*Private Tuition* is given in any of the above subjects.
The Autumn Session will begin on Monday, September 4.
References to the following patrons:
Hon. William Kent, Professor Charles Davies, C. H. Marshall, Esq., E. K. Collins, Esq., Byam K. Stevens, Esq.
Also, Rev. Dr. McVickar, Columbia College, Rev. Dr Cheever, Rev. M. P. Parks, Rev. P. P. Irving, Rev. L. P. W. Balch, New York; and Professors Bartlett and Church, and Z. J. D. Kinsley, Esq., West Point.
August 12—4t

SELECT SCHOOL, (Mathematical, Classical, &c.,) under the care of the Rev. Isaac Peck, at No. 36 Amity St. The Fall Term will commence on the first Monday in September. For particulars apply (during vacation) to the Editor of the Churchman.
Aug. 5th, 1848.

A LADY OF EDUCATION and experience, desires a situation as Governess in a Church Family. Her testimonials of fitness for the work of education, and of character, are ample. She will go to any part of the country. Address G. X. G. at this office.
August 5th, 1848.

PRIVATE EDUCATION.—The Rev. P. TELLER BABBIT, Rector of St. Paul's Church, Woodbury, Litchfield county, Connecticut, and late Principal of the Diocesan School for Boys in Charleston, S C., offers to take into his family for private instruction, not more than *three or four boys.* His object is to impart to his pupils the constant, kind, and careful supervision which experience has taught him is necessary to secure the most perfect development of the moral and intellectual qualities of youth.
Woodbury is one of the most healthy and beautiful villages of Connecticut; and while it is easy of access, being only about 8 hours distant from New York, and enjoying a daily communication with the city by means mostly of Steamboats and Rail Road, it is sufficiently retired to afford the best of healthy recreation with the least exposure to bad influences and examples.
Mr. B.'s terms are $300 per annum for each pupil, including every thing with the exception of clothing and books.
August 12.

BISHOP OF HEREFORD'S Sermons. Sermons preached before the University of Oxford, by Dr. Hampden, Bishop of Hereford. 1 vol. 8vo. $3
Sermons preached at the Chapel Royal of St. James's and of Whitehall, by Baptist W. Noel, M. A. 12mo. $1 50.
Sermons preached in the Parish Church, Edmonton, by Thos. Tate, M. A. 12mo. $1 75.
Practical Sermons, by the Rev. W. Gresley, M. A. 12mo. $2.
Sermons for the Saints' Days, by Francis E. Paget, M. A. 12mo. $2.
Sermons by the late Thos. Sattershall, D.D. 1 vol. 8vo. $3 75. Imported by D. APPLETON & CO.,

WANTED—In a country Parish, about three miles from the city, an Organist, who would be willing to lead or take part in the singing in addition to the charge of the Organ. A moderate salary only can be given. Applications addressed to W., care of this office, stating terms, and where an interview can be had, will receive immediate attention. August 12.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 12—10w

WANTED, as Governess in a School for Young Ladies, a young lady who is a Churchman, speaks French, and is competent to instruct in the ordinary English branches. Address B., box No. 1548, Post office. August 12—2t

LONDON BOOKS CHEAP.—
Practical Sermons, by Dignitaries and other Clergymen of the United Church of England and Ireland, 3 vols. 8vo.
The Literature of the Church of England, indicated in Selections from the Writings of Eminent Divines, with Memoirs of their Lives, and Historical Sketches of the Times in which they lived, by the Rev. Richard Cattamole, B. D. 2 vols. 8vo.
History of the Eighteenth Century, and of the Nineteenth, till the overthrow of the French Empire, with particular reference to Mental Cultivation and Progress, by T. C. Schlosser, 6 vols. 8vo.
Rev. Robert Hall's Works, 6 vols. 8vo.—and a large and choice collection of English and American Standard Works, from auction, at 85 Nassau street. CALVIN BLANCHARD.
—July 22—3t$

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—Edward P. Wright. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. Jackson will give his advice and assistance in the general management of the School.
References—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

From the Evergreen.

## AN ESCAPE FROM DARKNESS TO LIGHT.

AS DESCRIBED IN A SERIES OF LETTERS

BY A PLAIN MAN.

Continued from the May Number.

The Letters:

### V.

STEPHENTOWN, Jan. 5, 1839.

REV. AND DEAR SIR.—If there be truth in the Scripture that proclaims that "Christ is the head of the Church, and he is the Saviour of the body," no man, surely, ought to be left in doubt as to what constitutes that body.

The more I gained of Scriptural light on the doctrine of regeneration, the more doubtful I became as to which among a number of Churches of antagonist faiths was the body of Christ; for I began to see very clearly the monstrous impropriety of one head having two or more bodies. Indeed, the Church is uniformly declared to be *one*, throughout the New Testament; so that when all the Gentiles shall be brought in, there will still be but *one fold* and *one Shepherd*. There will ever be but "one Lord, one faith, one baptism," in the Church of Christ.

About the time when I gave up my prejudices in favor of the doctrines of the Baptists, I thought, as I had been deceived by them in some very important particulars, if God would permit, so soon as I should ascertain what Church was nearest in all things to the primitive model, I would become a member of it. I also frequently prayed that I might learn, and do God's will. My inquiry after *the Church* became a very anxious one. Indeed, I nearly despaired of finding "the Lord's body." When I had ascertained regeneration to be only another name for baptism, I considered myself as being alone in the world in believing so, not knowing that any part of Christendom held the same doctrine. So ignorant was I! My mind was, in truth, greatly perplexed about the Church of Christ. So very slender was my hold upon the promise of Christ that "the gates of hell should not prevail" against the Church, that I began to fear that in spite of it, the inventive genius of man had been most destructively successful. It apeared to me that the modern *Churches* and the primitive *one* were unlike in almost everything. I reflected that as the Church was an institution of God, it had primitively a perfect formation; and was not, like many other things, imperfectly formed at first, and so susceptible of progressive improvement. To change its primitive form in faith, practice—anything—was to destroy it. I resolved, however, to persevere in my inquiries, so as to ascertain what Church was nearest the primitive model, and finally, if possible, to become a member of that Church.

* * * * * * *

It will be recollected that I had determined to avail myself of the reading of the religious books of the various denominations. Accordingly, hearing that one of my neighbors had a "Prayer Book of the Church of England," as it was called, I borrowed it, with liberty to keep it some time. It proved to be of the Protestant Episcopal Church of the United States. It had become my settled practice to compare the sentiments of all such books with the Scriptures, and especially upon the doctrine of regeneration. I knew nothing of the sentiments of the Church until I extracted them from the Book of Common Prayer.

When it is remembered that on the doctrine of regeneration, I had thought myself alone in the world, my surprise may be judged of, at finding it set forth in that book as I believe it to be taught in the Bible. I had never conversed with a Churchman on the subject of religion. I had never witnessed their religious devotions—never heard them described. But I was greatly prejudiced against the Episcopal Church for reasons previously stated. However, I gave the book a very thorough reading; comparing everything with Scripture. I compared even the Psalms in metre with the version in prose. I found both to agree with the Bible, as I thought, in all essential particulars. I could not say the same of Dr. Watts's Psalms and Hymns; for I had previously rejected a great number of them as wanting in Scriptural support. I began to be almost afraid that I should have to yield the Protestant Episcopal Church my feeble support; for I discovered an agreement with my sentiments, as extracted from Scripture, more frequently in the book of Common Prayer than anywhere else. Near this time I obtained the Prayer Book of the Roman Catholic Church. I compared it with the Scriptures, and also with the Book of Common Prayer. The invocations of Saints in it appeared nothing less than the worshipping of them. Others of their ceremonies seemed to me to be idolatrous; for I read full descriptions of several of their services. Their exclusive use of the Latin language in prayers also appeared to me to be unscriptural and absurd. I thought I could see a plain intimation against this practice in the miracle of tongues on the day of Pentecost, by which the Apostles were endowed with power to preach to each particular nation in its vernacular language. And St. Paul's observations respecting speaking in an unknown tongue, in 1 Cor. xii. c., seemed to be a full confirmation of this opinion.

But finally I discovered, as I thought, that the Greek Church, the Roman Catholic Church, the Protestant Episcopal Church in England and in America, and the Syrian Church visited by the Rev. Mr. Buchanan, though differing from each other in important particulars, were all legitimate ones by a succession from the Apostles to the present time, of persons empowered to administer the sacrament of regeneration. The inquiry was at last confined to the relative claims of the Roman Catholic Church, and the Protestant Episcopal Church. My attention was drawn to Episcopacy itself, by the following words: "It is evident unto all men, diligently reading Holy Scripture, and ancient authors, that, from the Apostles' time, there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons."*

I had perused none of the ancient authors; but the histories of the Church which I had read, written by Presbyterian and other authors, uniformly mentioned *Bishops, Priests and Deacons*, as persons acting conspicuous parts in the events related, from a very early period of their accounts until the time of the Reformation. Afterwards, in those sectarian authors, these distinctions were not kept up, as their histories from that time related principally to the party to which the author belonged. But still they confirmed the existence of the distinction for a number of centuries; because if they did not mention Bishops, Priests and Deacons, as distinguished actors in what they told, it became apparent they would have no history to write. The Bible, aided by what Mr. Buchanan relates relative to the Churches visited by him in the east, completely settled the matter. I refer particularly to Rom. xii. c. 4th and 5th vs., 1 Cor. xii c., 12th—31st vs., and Eph. iv. c., 1—16 vs., as the Scriptures, which finally fully confirmed, in my mind, the divine institution of a superior order of ministers as well as its successive continuance until the final consummation of all things. "For God hath set the members *every one of them* in the body [i. e. in the Church] as it hath pleased him." 1 Cor. xii. 18. Who can arrange it better? Who has arranged it *better* than God has? And this arrangement is to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [i. e. one perfected Church] unto the measure of the stature of the fullness of Christ."

One thing suggested to my mind as important, while inquiring for the divinely-instituted Church, was the fact that the Church was "the witness and keeper," and therefore transmitter from age to age of Holy Scriptures, as well as the dispenser of regeneration. No Church could have been the depository of the Holy Scriptures before it existed. For instance: The Presbyterian Church came into existence in the time of the Reformation, upon the disputed authority of Presbyterian ordination; such ordination never before having been maintained. This gives to them their distinguishing name and character. At that time the Baptists also became distinguished as a sect, and took a separate existence, on the ground that adults only were to be baptized, and they by immersion; this never before having been extensively affirmed, or a matter of controversy. And so of a great number of other denominations; they take their *name* from the distinguishing doctrine which they hold; and their existence extends no further into antiquity than the commencement of the disputes they have originated. Hence neither Presbyterians, Baptists, Congregationalists, nor others similarly formed upon disputes of their own raising, could have been the keepers or transmitters of the Scriptures before the Reformation; for before that time there were neither any such doctrines nor communities existing, either to keep or transmit to us the Scriptures and their import. The more I searched into these matters, the more I became convinced of the illegitimacy of all the Churches who held the false notions of regeneration—notions which I may well say have been my great tormentors. Upon the doctrine of regeneration, I came to the final conclusion that as it was only another name for baptism, it was so connected with the Christian ministry that without it it could not be had; because Jesus Christ commanded those whom he ordained and sent forth to baptize the nations, promising to be with them "alway, even unto the end of the world."

* * * * * * *

Regeneration, it seemed to me, from the Scripture proof, must be wholly alike in every case, and fitted to the conditions of all men,—the old, the young—male and female. If baptism is regeneration, it is thus fitted to the conditions of all, and may be alike in all cases; but if the mental reveries to which I have so repeatedly referred, be regeneration, it is not fitted to the conditions of all men, because little children cannot have them; and it is not alike in all cases, as may be ascertained by hearing any two experiences related. So is not every one that is born of the Spirit.

If these things be so, then is there no regeneration in the communities in which the erroneous system of the new birth is taught. And ordination is also wanting. Indeed, neither ordination nor baptism is needed if this system be true, forasmuch as its advocates affirm that the new birth, or spiritual baptism, is a work performed without the intervention of any visible means, and independent on the grace of ordination. But this doctrine, carried to its own legitimate conclusion, would entirely do away not only with all the ordinances of the Church, but with the visibility of the Church itself.

Having thus traced this spurious system of Christianity to its inevitable consequences, I turned my attention to the true system, as laid down in Holy Scripture, and set forth in the Book of Common Prayer. I became fully convinced that the various graces of God, were poured into his Church, through the visible means of his own designation.

I became an Episcopalian in my heart, and told some, or all of my relatives so: expressing my reluctance to being baptized by any man who had not got his ordination by a regular succession from the Apostles' time. I told them that rather than be baptized by a minister thus wanting in authority, I would have any limb severed from my body. Some of them called me a bigot, and told me that I was wanting in charity. Thus, then, without ever having had a moment's conversation with a Churchman upon religious subjects; without ever witnessing the devotions in the Episcopal Church; with my prejudices entirely against the Church; and with no help but that of the Holy Bible, and the Book of Common Prayer, I became, in sentiment, an Episcopalian. Why should I not? I had received the Holy Scriptures through the Church of England: why should I refuse the interpretation, by that Church, of the Scriptures which it has transmitted to us? The more I read and reflected, the more I became confirmed that the Episcopal Church was the institution of God, and nearer, in all things, than any other with which I had made myself acquainted, to His primitive model.

It is true that I had some difficulty with a *form of Prayer*: but I at last became convinced that if two must be agreed on earth, as touching what they shall ask, *a form of prayer* is necessary; for without a form such agreement could not exist in social worship. After having convinced myself, not merely of the utility, but also of the absolute necessity of *forms of prayer in social worship*, I attentively perused all the prayers in the Prayer Book, comparing them, not only with such as I heard extemporaneously offered, from time to time, but with Scripture authority.

The prayers in the book contained petitions which I considered to be in conformity with God's will; while the others I thought were frequently not merely wanting in this important quality, but I feared they were presumptuous—not to say wicked.

Having thus become a confirmed Churchman in sentiment, after having repeatedly perused and compared the Bible and Book of Common Prayer, at length, in the year 1829, it then being 23 years after I first turned my attention to religious things, I ventured to attend St. Paul's Church in Troy. It was the first time that I ever went to the Church. I got in early—sufficiently so to survey the congregation and see that there were some people there that I knew. I also observed the devout manner of the people on entering the Church, and the solemnity of their conduct in it. Each one knelt for a short time on arriving at his or her seat, and on rising, in lieu of whispering or talking aloud to his or her next neighbor, opened a book, and appeared to be perusing it. This scene was entirely new to me, and filled me with an awe, to which I was wholly unused.

At length, the minister, Dr. Butler, arose from his silent devotions, and commenced the service. Never while I live shall I forget the words with which he begun, nor the feelings of awe with which I was inspired. The rising up of the people was a surprise, and contributed in no small degree to the reverential feelings of my heart. "The Lord is in his holy temple; let all the earth keep silence before him." These words were uttered by an accentuation peculiarly Dr. Butler's, and so fitted to them, and to the sublimity of the occasion, that though I had read them many times, I had never before appreciated their value: and it was so with other sentences; and, indeed, with all the devotional parts of the service.

Though I was of the opinion, when I went into the Church, that I was going to see the Church of Christ, and witness its devotions, for the first time—and though I had perused, and re-perused the Book of Common Prayer—still everything which I witnessed exceeded my expectations greatly. The sermon was agreeable to my previously-formed views—the first which I had ever heard of that kind. The services being all through, I waited to see the people leave the Church. It was done with decency, no clamor—no unnecessary noise, no cramming of the passages full, and preventing people from departing: every one arose and went directly out, with no confusion whatever.

* * * * * * *

In relation to the assistance I derived from the Book of Common Prayer in my religious inquiries, I may say it pointed out to me to what Church my sentiments, already formed, belonged: and it helped me into a final distinction of the ministerial powers in the Gospel. But before I got this help, the ministry had assumed a new and high importance in my mind, on account of the impossibility of regeneration without it. It also put me on the inquiry relative to forms of prayer. But the Bible convinced me that in baptism, we "put on Christ," and by it are made partakers of the benefits derived from His death. (See Romans, vi. 3.) It taught me also that the act of baptism, and all the other works of the ministry, must be performed by those whom Christ hath sent. I firmly believe that men cannot have the inward graces of Christianity without the outward forms, *the true forms, the real institutions of the Gospel*; and that after being thus incorporated into the Church, a man must "work out his salvation with fear and trembling," walking in all the ordinances and commandments of God blameless—or fail of eternal salvation at last.

### VI.

STEPHENTOWN, Jan. 5, 1839.

REV. AND DEAR SIR.—I had determined to be baptized as soon as I could determine which society, claiming to be such, was *the Church*. I discovered myself in a wilderness of denominations of professing Christians, each asserting itself to be *the Church*, and all requiring my adherence. On looking into the Holy Scriptures I saw that Jesus Christ "is the head of the body, the Church;" "the Saviour of the body:" that this body of Christ is "His bride," His kingdom, the Kingdom of God; that there is no intimation of there being more than one kingdom of God; one bride, the Lamb's wife; one body of Christ, one Church, and that schism is forbidden. What I saw around me, and what I read in Holy Scripture, made me less ready, but not less willing to be baptized. I was less ready to be baptized, because I began to have some misgivings relative to the equal legitimacy of all the societies professing Christianity with whose doctrines I was acquainted, for I knew that some of these differed essentially. It became therefore, as I thought, very important for me to compare the doctrines and practices of the Churches with which I was acquainted, with the primitive Church; that I might find, by comparing Scripture proofs with modern practices, what modern Church was nearest to the model of the primitive institution. I was wholly unacquainted with the doctrines of a number of Churches; among the number, the *Roman* Catholic, and the *Protestant* Episcopal Churches were included. But I then had not the least idea that either of these was, in any essential thing, like the primitive Church. I had heard these Churches spoken of by religious people only with condemnation. As this is a very general practice, it had planted a very deep prejudice in my mind against them. On the other hand, I had fully ascertained that all the Churches with whose doctrines I was acquainted held to unscriptural views of the new birth; and each member of all of them was made a watchman over the conduct of all his brethren. This last practice I had ascertained, as I believed, (and I con vinced a Congregationalist preacher of this fact,) to be entirely unscriptural and wicked. I could not attach myself to a society that followed the practice. I had discovered, as I thought, that the Baptists were in a number of other errors besides those which I have already mentioned, and which I need not name. These discoveries drove me from my early prejudices in their favor. As I had discovered that not only the Baptists, but the other denominations of my acquaintance, held an erroneous doctrine of the new birth, I became suspicious that it was possible they were wrong in some other points, but in what I did not know, excepting always what they call "the watch care of the Church," which is to be performed by all the members. Viewing myself as surrounded by many kinds of Christianity, I thought it would become me to select with care and attention. I possessed myself of all the religious books of the various denominations that I could get, in order to avail myself of the knowledge of their faith and practice, and to compare them with Scripture. I also perused such Church Histories as I could get. These were by Presbyterian or Congregationalist authors. But I did not neglect the Bible. The more I studied the better I understood; and I found that what I had repeatedly heard taught from various texts, was not what was meant in them. As the doctrine of baptism had now become important in my mind, I frequently consulted all the passages in the New Testament referring to the subject. I had heard the Baptists, Presbyterians and others, speak of a "*spiritual* baptism, and a *water* baptism." Thus they had affirmed that there were *two Christian baptisms*; and I had hitherto believed it to be so. In my error respecting the new birth, I had supposed that the simple assent of the mind that Jesus is the Christ, was the spiritual baptism alluded to,—so that, notwithstanding I had ascertained that many held a *false doctrine on regeneration*, I still thought that they and all others who *believed* in Christ were born again. But on turning my attention to the scripture proof for the *two baptisms*, I found that as there is but *one Lord*, so there is but *one faith*, and *one baptism*. I was convinced by the Scripture proof of this fact; and dismissing my old prejudice, went directly to studying to find the *manner* of the *one* Christian baptism, expecting that it would be *simply believing* in Christ. I discovered that Jesus commissioned the Apostles to "teach all nations, baptizing them:" but I found also that it is Christ "which baptizeth with the Holy Ghost."

As I was rather inclined to distinguish Christ's baptism from that commanded to the Apostles, I was a little perplexed; but my perplexity was removed by considering that the Lord said to his disciples; "As my Father hath sent me, even so send I you;" and "whosoever receiveth you, receiveth me, and whosoever receiveth me receiveth him that sent me." At once I saw that the baptism with which the Apostles were to baptize the nations was a spiritual one, and not a carnal ordinance merely, an outward putting away of the filth of the flesh alone. Baptism therefore immediately assumed a higher importance in my mind than it had ever before held. I saw plainly that God acted through the minister in baptism as well as in preaching. The sacerdotal office appeared vastly more important to me than it ever before had. I wondered why all the teachers of Christianity whom I had ever heard preach, had so completely overlooked the importance of baptism, that many of them had affirmed it to be a non-essential. I became convinced that whoever was baptized by a minister of Christ, was baptized by Him (Christ) with the Holy Ghost. I pursued my scriptural study of baptism, in doing which, it appeared that the same baptism with which the Apostles were commanded to baptize all nations has Christ's promise of salvation attached to it. Compare St. Math. xxviii c., 19, with St. Mark, xvi c., 16. It appeared also that men became members of the body of Christ, that is, of the kingdom of God, by *being baptized into Him*. See Romans, vi c., 3. 1 Cor. xii c., 12, 13. They are made children of God, in the same manner. See Gal. iii c., 26 and 27. It appeared, too, that to be *baptized into Christ* is the manner of being placed *in Him*, this was evident from the last three of the texts just referred to, and from 2 Cor. v c., 17, that if any man be *in Christ*, he is a *new creature*.

By Gal. iii c., 26 and 27, I saw that an unbaptized person, though he may *believe that Jesus is the Christ*, has not that scriptural *faith* of which Christ was the author and finisher, without which it is impossible to please God, —baptism being *the seal* of that faith, which is imperfect and unfinished without it: "for as many of you as have been baptized *into Christ* have *put on Christ*." Hence I could very readily understand two texts, with which I had always before been more or less perplexed in my studies relating to the new birth. "*In Jesus Christ* neither circumcision availeth anything, nor uncircumision; *but faith which worketh by love*." (Gal. v. c. 6.) As it was already determined, by Scripture, that to be baptized *into Christ* is essential to true *faith*, makes the *new creature*, and causes a man to become the *child of God*, so I could then see that *faith which worketh by love*, and a *new creature*, both are dependent, not so much upon what a man *believeth to be true*, even of Christ, as upon *the baptism of the person who believes that Jesus is the Christ*, by a minister of God; —not in his own name, but in the awful name of the Father, and of the Son, and of the Holy Ghost.

## PERMANENCE OF THE PASTORAL RELATION.

[From the Bishop of Georgia's Address to his Convention.]

The distinctive feature of our Church, in its external organization, is its Episcopacy, and our American branch of the Church of Christ has thought the permanence of the relation between the Bishop and his Diocese to be of such paramount importance, as to determine, by legislative enactments, that there shall be no transference of a Bishop from one Diocese to another, and has surrounded his resignation with checks of the most stringent kind. The second order of the Ministry has been left more free to act, according to its inclination and sense of duty, but still the spirit of the Church, as manifested in its view of the relation of Bishop and Diocese, must more or less shadow forth her view of the relation of Pastor and people. Although for very wise and sufficient reasons she has not undertaken to regulate by law the separation of a Minister from his people, except under very peculiar circumstances, yet has her legislation in regard to the Episcopal office, exhibited her sense of the sacredness of the ties which unite the Pastor and his flock. Her voice has been uttered, at least indirectly, against any frequent or rash severance of the Ministerial relation, and her whole spirit forbids the supposition that her sanction is given to the frequency of change which is beginning to render the Pastoral tie a matter merely of convenience or of interest. By not forbidding the change of the relation, she has declared, that there are circumstances which make it not only expedient, but proper, while at the same time, by making the Episcopal tie almost irrevocable, she has pronounced against a too ready dissolution of the relationship which binds her lower Ministry to the Flock over which the Holy Ghost has made them overseers.

In this, her solemn judgment, the Church is acting in strict accordance both with Scripture and the highest reason. Scripture teaches us that it is the Holy Ghost who guides the Church in her Ministerial arrangements, moving the smitten creature to take upon himself the sacred office, and then leading him into his field of holy labor. The Minister theoretically places himself under the guidance of the Holy Ghost, and moves neither forward nor backward, neither to the right hand nor the left, save as he may discern the pillar of cloud and of fire, lifting and settling itself. Wherever the Holy Spirit places him by those marks and tokens which He has given us for judgment, there should he abide until the same Divine presence as palpably directs him elsewhere. This is the *theory*, but how little is it regarded in practice? And every day are we called upon to witness in the Church the most hasty abandonment of a Flock upon grounds altogether insufficient. The merest matter of convenience is enough to determine a point of eternal importance; and souls are weighed in the balances with earthly considerations that should never be permitted to conflict with their interests. No wonder that with such a contradiction of the whole theory of Scripture and of the ordination offices of the Church, there should be a lack of blessing upon their ministrations; and that our Zion should be called to mourn, in her length and breadth, the unsteady growth of her principles and the slow development of those fruits of the Spirit, which stand very much connected with a permanent Pastoral relationship.

The highest reason, too, is in harmony with this Scriptural view of the pastoral office. Our Lord knew what was in man, knew how much he was a creature of affection and of sympathy, and in the arrangement of the Church linked the Ministerial office as closely as possible with the hearts of his creatures. While our Holy Religion, from its incipiency to its consummation, is a religion of love, nowhere is that love more manifest than in the intimate connexion which has been established between the Pastor and his people. The offices of Christianity stand connected with all the tenderest associations of human life; and their administration brings the Pastor into contact with his people at all those moments of joy and of sorrow which become the treasures of the heart. From the cradle to the grave, there is nothing in the family circle of most solemn and interesting which is not associated with the Minister of the Parish, and as he advances in age, he becomes the depository of feelings and of affections which never can be given to another. These gradually cluster around him an interest and a love which are the growth of years, and which swell his influence far beyond any mere improvement of his powers or his experience. His people no longer sit in judgment upon an aged Pastor, as he goes out and in among them, bearing them before the Mercy Seat, but they look upon him as a children upon a parent, and listen to his counsels with hearts warmed towards him by the holiest affection. They no longer consider whether he is the eloquent orator or the accomplished scholar—he has been their friend, their guide, their counsellor in times when their hearts were buoyant with joy or smitten with grief, and they feel resting upon them all those associations which disarm criticism and make his very presence pleasurable. Those who are now the chief actors upon the scene in which he has labored, were children whom he received from their mother's arms, and introduced into the congregation of Christ's Flock—whose religious education he has directed in the Sunday School—whose plans of life he has counselled and assisted—whose weaknesses and infirmities he has borne and covered. Complete confidence has been bestowed upon him—such confidence as nothing but time and experience can gain—and his plans and even wishes are readily adopted and cheerfully carried out. Such influences as this no man should lightly give up—he can gain it nowhere else, for it takes almost a lifetime to gain; and he severs, in a whole generation, feelings and associations which they can never create again in an equal degree. The increase in influence is not merely in proportion to the duration of a Minister's connexion with a Parish, but after a certain confidence has been gained, it increases with a rapidity that can scarcely be estimated by the Minister himself.

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July 15.

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| This Company has issued, since the 25th April, 1845, to this date, (3 years) | 5,527 Policies. |
| Policies cancelled, expired, and forfeited | 819 |
| Policies now in force | 4,708 |
| Amount of Premiums received on the above, | $697,455 61 |
| " received for interest | 21,276 43 |
| Total receipts in 3 years | $718,732 04 |
| Losses and expenses paid during same time, | 176,721 46 |
| Surplus, May 1, 1848, | $542,010 58 |

The recipients of amounts paid for losses are as follows:

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| Widows | 38 | Children | 153 |
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